AND SURELY, IT (THE QUR-AAN) IS THE TRUTH OF ASSURED

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The Sacred verses of Holy Qur-aan and the Traditions of the Prophet (Sallallahu 'alaihi wa sallam) have been printed for the benefit of our readers. You are asked to ensure their sanctity. Please dispose of the pages on which these are printed in the proper Islamic manner.

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Bis-mil- laa- hir- rah- maa nir- ra- heem.

In the name of Allah, the All Compassionate, the Most Merciful

QUR-AAN AND SUNNAH

Indeed, the **Best Word** is the **Word of Allah** (i.e. **Qur-aan-e-Majeed**) and the **Best Guidance** is **Sunnah** of the **Holy Prophet Muhammad** (***Sallallahu-'alaihi-wa-sallam***). And the Best deeds are those declared definite and imperative (according to Qur-aan and Sunnah). And the Worst deeds are those invented by man himself (as part of **Religion**) and all such self-invented formulations are Innovations (***Bid-'at***) and every Innovation (***Bid-'at***) leads a man to **Eternal Hell-Fire.**

And who is more excellent in speech than the one who calls towards Allah while he himself does righteous deeds and says: Admittedly I am from the obedient ones'(*Muslims*). **(Al-Qur-aan 41:33)**

Explanatory Note :-

Whoever invites people towards Allah deserves great honour and is worthy of being listened to His words are held in the highest esteem as evidenced below -

(a) That he calls people to Allah (the "Truth of Allah") without involving his 'self', in any way

(b) Every deed of his is based on Righteousness showing no divergence between his preaching and his conduct (i e his own words and actions), and

(c) He asserts himself as a Muslim, meaning that he associates himself with the 'Will of Allah', as if he is the full embodiment of Islam, as ordained by Him (Allah) and adopted by His Prophet Muhammad ***(Sallallahu 'alaihi wa sallam)***

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Bis-mil-laa-hir-rah-maa-nir-ra-heem
In the name of Allah, The All-Compassionate, the Most-Merciful

'EID-UL-AZHA

'Eid-ul-Azha is the day of remembrance of the unparalleled submission of Hazrat Ibrahim *('alaihis salaam)* who in deference to Divine Command got ready to sacrifice in the way of Allah his only son Isma'il *('alaihis salaam)*.

In the Holy Quraan, Allah has sworn by ten nights (89 2) It is believed that the reference is to the first ten nights of Zil-hijjah. For the same period, Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* said that the first ten days of Zilhijjah comprise a period for worshipfull performances (Tirmizi / Ibn Majah).

During these ten days fall the Hajj, 'Eid-ul-Azha, and **Qurbaani.** The climex is reached on the 9th Zilhijjah when the Pilgrims have to perform the most fundamental function of Hajj, that is **Woqoof-e-'Arafaat** (the camp in the valley of Jabal-e-Rahmat), without which there can be no Hajj. After sunrise on that day when the sunshine is spread over, they set out from Mina for 'Arafaat and stay there until the sunset.

The next day, that is 10th Zilhijjah, is a thanks-giving day by way of offering special **'Eid-ul-Azha Prayer** and Sacrifice Allah says in Quraan Majeed ·

" to your Lord turn in Prayer and Sacrifice " (108 2)

'Eid-ul-Azha is thus a day of feast and rejoicing, in the name of Allah.

We may now restate certain precepts and practices relating to **'Eid-ul-Azha.**

Takbeer-i-Tashreeq :

It is a declaration of exaltation and glory of Allah. It is to be recited after every obligatory **(Farz)** Prayer, in congregation or alone beginning from the morning **(Fajr)** Prayer of 9th Zilhijjah, that is synchronising it with the time when the pilgrims in Makkah start their performance of Hajj by their march for camping in Mina, and upto the mid-afternoon **(Asr)** Prayer of 13th Zilhijjah

It has also to be recited slowly on way to **'Eidgah** or mosque for **'Eid-ul-Azha** Prayer on the 10th of Zilhijjah

It reads ·

Al-laa-hu Ak-bar Al-laa-hu-Akbar	Allah is Most Great, Allah is Most Great
laa i-laa-ha il-lal-laa-hu wal-laa-hu	There is no god save Allah, and Allah is Most-Great
Ak-bar Al-laa-hu Ak-bar wa lil-laa-hil-hamd.	and all praises are for Allah.

First And Night Vigil :

Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* said that during the first nine days of Zilhijjah, optional (Nafl) fasting for one day stands for fasting for one year; and the reward for remembrance of Allah during one of the ten nights is equal to the reward and blessings to be had in the Esteemed Night of Ramazaan *(Laila-tul-Qadr)*. (Tirmizi / Ibn Majah).

Faithfuls generally keep fast on the 9th of Zilhijjah and keep awake in remembrance of Allah during the night preceding the day of **'Eid-ul-Azha.**

Sunnah Before Prayer :

.. .. After getting up early in the morning of the day of **'Eid-ul-Azha,** it is commendable to take bath, to use tooth stick **(Miswaak)** to cleanse the teeth, to put on the best, neat and clean dress, to apply perfume, and

(Continued on Page 150)

SPIRIT OF SACRIFICE
(QURBANI)

In Islam Secrifice, commonly known as **Qurbani**, means slaughter of a permissible animal in the name of Allah on the 10th, 11th, or 12th of the Islamic month of Zilhijja. It is **Sunnah** (a symbolic obligation) practised by Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* as an essential religious rite in memory of the sacrifice performed by Hazrat Ibrahim *('alaihis salaam)*

Allah put Hazrat Ibrahim *('alaihis salaam)* to a most difficult trial the details of which are described in Quraan Majeed.

"O my Lord! Grant me (Abraham) a righteous (son)!" So We gave him the good news of a boy ready to suffer and forbear. Then, when (the son) reached (the age of) (serious) work with him, he said 'O my son! I see in vision that I offer you in sacrifice, now see what is your view!" (The son) said "O my father! Do as you are commanded You will find me, if Allah so wills, one practising patience and constancy!

So when they had both submitted their wills (to Allah), and he had laid him prostrate on his forehead (for sacrifice), We called out to him "O Abraham! You have already fulfilled the vision!" -- thus indeed do We reward those who do right For this was obviously trial -- and We ransomed him with a momentous sacrifice and We left (this blessing) for him among generations (to come) in later times "Peace and salutation to Abraham" (37 100-109)

This is the origin of Islamic precept of Sacrifice in fulfilment of Allah's command provided in Quraan Majeed

" to your Lord turn in Prayer and Sacrifice " (108 2)

The aim of Sacrifice, like all other fundamentals of Islam, is to imbibe piety and self-righteousness. It also promotes the spirit of sacrifice for a right cause To explain its purpose, Allah says in Quraan Majeed

"It is not their meat, nor their blood, that reaches Allah it is your piety that reaches Him " (22 37)

Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* said. "On the 10th of Zilhijjah, there is no better act in view of Allah than shedding the blood (of salughtered animals). And verily sacrifice earns approbation of Allah even before the drop of blood (of salughtered animal) falls on the ground Hence you should offer it in good spirit For every hair of the sacrificed animal, there is a blesing." (Tirmizi / Mishkat / Masnad Ahmad).

We propose to deal with the precepts and practices pertaining to Qurbani, according to Hanafites.

Upon Whom Due

Qurbani, like Zakat, is essential for one who has the financial means and savings that remain surplus to his own needs over the year It is essential for one's own self However, an animal can also be offered for each member of one's family. It may be offered, though it is not essential, for one's deceased relations too in the hope of benediction and blessings for the departed souls

What to Sacrifice :

All the **halal** domesticated or reared quadrupeds can be offered for Qurbani Generally, slaughter of goats, sheeps, rams, cows, and camels is offered

Sharing :

It is permissible for seven persons to share the sacrifice of a cow or a camel on the condition that no one's share is less than one-seventh and their intent is to offer Qurbani

Age of Sacrificial Animals :

Sacrifice of less than one-year-old goat or sheep (unless the sheep is so strong and fat that it looks to be full one-year-old) is not in order Cow should be at least two years old. Camel should not be less than five years old.

Disqualifying Defects :

Sacrifice of an animal will not be in order if it is one-eyed, or

---

(Continued from page 148)

'EID-UL-AZHA

to defer the breakfast till the meat of Qurbani is available for that purpose as a token of feast from Allah.

Prayer :

'**Eid-ul-Azha** Prayer is identical to that of '**Eid-ul-Fitr**. It comprises two units (rakaat) It is essential (Waajib) It has to be offered in congregation on the 10th Zilhijjah in early hours of the day.

Method of Prayer :

The way of Prayer for 'Eid-ul-Azha has only one departure from an ordinary two unit (**rakaa't**) Prayer, that is, it has six extra Takbeerat, three in each rakaa't. (For details, one had better refer to a guide book on Prayers).

Sermons :

Compared to Fiday sermons (**Khutbah**), 'Eid sermons have only two differences First, 'Eid sermons are delivered after the Prayers. Second, 'Eid sermons are not obligatory (**Farz**) but essential (**Waajib**). The listening of 'Eid sermons is as essential as those of Fridays.

blind, or has lost one-third or more of its eye-sight, or one-third or more of its tail, or its ear has been cut off, or it is lame, or its bones have no marrow, or it has no ears by birth, or its horns have been broken from their roots, or it has no teeth at all. If the number of teeth intact exceeds the lost ones, it is permissible. If it has no horns by birht, or has less than one-third broken horns, it is permissible.

Distribution of Meat :

One should eat the meat of the sacrifice, give it to his realtions and friends, and also to the poor in charity. One-third should be given in charity, but if it be less it will not be a sin.

Injunctions as to Skin, etc.:

It is not permissible to give a portion of the meat, or the skin, of the slaughtered animal as wages They should instead be given to the needy in charity. Even the rope and cover of the sacrificed animal should be given away as charity

Injunction as to Sacrifice-Giver

It is commendable that one who intends to offer a sacrifice should refrain from having a hair-cut, a shave, and pruning of nails, from the 1st of Zilhijjah (upto the time he has performed the sacrifice). (Muslim)

Intention :

In the first instance, one who intends to offer sacrifice should make an intention to that effect

Method of Sacrifice :

A slaughter animal should be laid on its left side facing Ka'bah and its throat cut open with a sharp knife, and its blood allowed to drain. In the case of a camel, it should be allowed to remain standing after its left fore-leg has been stringed. A sharp spear should, then, be thrust in its breast and in both sides of its neck, and the blood allowed to drain.

Invocations :

. First recite:

Bis-mil-la-hir-rah-maan-nir-raheem,

(In the name of Allah the All Compassionate, the Most Merciful.)

When the sacrificial animal is laid on the ground facing Ka'bah, recite ·

In-nee-waj-jah-tu waj-hi-ya-lil-la-zee fa-ta-ras-sa-maa-waa-ti wal-arz 'alaa mil-la-ti Ib-raa-hee-ma ha-nee-fanw-wa maa a-na minal-mush-ri-keen. In-na sa-laa-tee wa nu-su-kee wa mah-yaa-yee wa ma-mac-tee lil-laa-hi rab-bil 'aa-la-meen. Laa-sha-ree-ka la-hoo wa bi-zaa-li-ka u-mir-tu wa ana mi-nal mus-li-meen min-ka wa la-ka -- **(Abu Dawood).**

(I have turned my face to One Who is the Creator of the heavens and the earth. I am, with full faith, one of the religious community of Ibrahim (Abraham) and I am not at all one of the idolators My Prayer's my offering sacrifice. my life and my death are all for the Lord of all the worlds There is no partner of His and that is what I have been ordained And I am one of the Muslimeen (O Allah, the slaughter animal is a gift) from You and (I offer it in sarifice) to You

While salughtering, and until the blood is drained out of the animal, recite :

Bis-milla-hi-Al-la-hu Ak-bar.

(In the name of Allah; Allah is Most-Great.)

After the salughter , recite :

Al-laa-humm-a ta-qab-bal-hu-min-nee ka-maa ta-qab-bal-ta min ha-bee-bi-ka Mu-ham-ma-din wa kha-lee-li-ka Ib-raa-heem **('Alaihi-mus-salaam).**

(O Allah: Accept it from me as You did accept from Your beloved Muhammad *(Sallallahu 'alaihi wa sallam)* and Your friend Ibrahim *('alaihis salaam).*

It is enough to make the resolve in one's mind to offer Qurbani, and not to pronounce compulsorily the intent or the invocations orally.

OBITUARY

Maulana Syed Salman Nadvi, Professor of Islamic Studies in the University of Durban-Westville, South Africa, breathed his last on February 08, 1998

Born in India, Maulana Salman was the worthy son of Maulana Syed Sulaiman Nadvi, a renowned Islamic scholar of the subcontinent and the author of the world renowned biography of the Holy Prophet *(Sallallahu 'alaihi wa sallam)* titled Siratun-Nabavi in eight volumes.

The deceased, besides rendering his services in the University, spent his life in spreading the message of Islam in South Africa.

Only the last year he visited his birthplace in India. During his sojourn in New Delhi he delivered a lecture on Dawah Work in South Africa, and also spoke to the Urdu weekly, Nai Duniya on the subject. May merciful Allah shower His choicest blessings on the departed soul.

MEMORANDUM OF THE SECRETARY GENERAL OF THE MUSLIM WORLD LEAGUE TO THE CHAIRMAN AND MEMBERS OF THE US CONGRESS ON AL-QUDS (Jerusalem)

(The Memorandum of the Secretary General of the Muslim World League (Makkah al-Mukarramah) to the Chairman and Members of the U S Congress on Al-Quds (Jerusalem) is reproduced below to draw the attention of all those who claim to be the well wishers of humanity.
-- Editor.)

Distinguished Chairman,
Members of the Congress,

Kindly accept our best compliments.

In my capacity as the Secretary-General of the Muslim World League an international, non-governmental organization, based in the Holy City of Makkah al-Mukarramah with representation of Muslim organizations on its various councils, I would like to state that, the Muslim World League has been monitoring the ongoing events, as well as the Israeli measures and operations in Al-Quds (Jerusalem), which are designed to transform the demographic and geographic aspects of the Holy City Arab inhabitants are evicted from their districts to make way for new settlements designed to house Jewish settlers in violation of resolutions adopted by both the UN and the Security Council -- the mouthpiece of the international community at large.

Moreover, this Secretariat has been monitoring international attitudes towards Al-Quds, including, of course, the attitude of the US Congress which recently voted to .

1) Recognize Al-Quds (Jerusalem) as the unified capital of Israel,
2) Move the US embassy to Al-Quds according to the demand made by Senator Bob Dole, by May 31st 1999
3) Allocate one hundred million dollars ($100,000,000) for the construction of a US embassy in *Al-Quds*
4) Curtail American aid to the Palestinian Authority, until it ends its opposition to the sale of Palestinian land to Jews

Accordingly, by virtue of my responsibility as the Secretary - General of the Muslim World League - the mouthpiece of a quarter of the world's population, I would like to call your attention to Muslim grievances and aspirations with regard to the city of *Al-Quds* - Jerusalem

Distinguished Chairman,
Members of the Congress,

Historical documents show that, since the dawn of history, Al-Quds (Jerusalem) has always been a highly regarded Arab city. It was inhabited by the Arab Canaanites and Yabusid tribes, and its mention in the Glorious Qur'an and the Hadith (tradition of Prophet Muhammad - *Sallallahu 'alaihi wa sallam)*, has earned it both a significant and cherished position in the hearts of all Muslims who regard it as a part of their history They are deeply attached to it, and are prepared to defend it against any aggression. Both its religious history and sanctuaries are strongly connected with their basic tenets

Although, it is ... over the years, Al-Quds ... fered, though been exposed to ou... for one's it does not follow ... the hope ownership has been transferred to the invaders Fo... twelfth centur... domesticated or (Jerusalem) ... ls can be offered colonized by ...nerally, slaughter about seventy ...ars, ... cows and Persian invaders in 586 BC, followed by Alexander the Great in 332 BC , and the Romans in the year 70 A D But, its Arab inhabitants have always driven away the invaders, and kept the city as a purely Arab city, and it remained like that until the Islamic conquest in the sixth century, in the year 23 A.H when the Muslims named it "Baitul Maqdis"

Moreover, in the same manner as it was exposed to foreign occupation before the advent of Islam, Al-Quds was the object of invasion - after the emergence of Islam. In the medieval era,

Crusaders coming from Europe entered the region, and after the Second World War, Palestine and its capital Al-Quds were placed under the British Mandate. Nevertheless, the colonial forces finally left, and Al-Quds remained both as an Arab and an Islamic city as ever, and maintained its distinguishing features

With the exception of the Israelis who claim it to be a Hebrew city in total disregard of the historical fact that the city was first established by the Arab Canaanites at the beginning of the Bronze Age, no invading or occupying power ever dared to alter the features of the Holy city Moreover [illegible] fact that the Arabs,

It is not p[illegible] archaeological portion of th[illegible]d history books, the s[illegible] alestine two thousand six hundred years before the Hebrew [illegible] e fact that the cover of the s[illegible] Al-Quds in the should be given [illegible] did not exceed Injunction as to [illegible] years, and the

It is co[illegible] presence in Palestine dwindled during the Roman and Byzantine rule when most Jews of Palestine embraced Christianity, go a long way to disprove all claims that Al-Quds (Jerusalem) and Palestine belong to the Jews

Subsequently, Islam became the religion of the majority of the people of Palestine, and during the European invasions of the 15th and 16th centuries, the number of Jews further declined to 250, and only increased to about 1500 after the arrival of the Spanish Jews following the calamity that befell them and the Muslims in Andalusia in the year 1492

Furthermore, a closer look at the history of the region will show that, over the centuries, Palestine, and Al-Quds, for that matter, have been the abode of the Palestinians, as well as a passage way and a coveted destination for various peoples, military expeditions and for the believers in Divine faiths, and the Palestinians, according to objective writers, have always provided those believers with an atmosphere of tolerance, freedom of worship, protection and hospitality

In later years when the crusades began, Muslim values and sanctuaries were subjected to violations and transgression at the hands of individuals, countries and groups, and the situation became stable once again only when Salahuddin retook the city and the rest of the holy places in Palestine

Under the Islamic rule, the followers of the three Divine religions lived together in peace, and visitors for religious purposes as well as persons fleeing persecution were received by the Palestinians with open arms

However, after the Second World War, when Jews of various nationalities began to converge on Palestine, and the subsequent establishment of the state of Israel in 1948 following the Balfour declaration of 1917, which offered the Jews a national homeland in Palestine, Al-Quds has been the object of continuous violations

Since then Israel has perpetrated all forms of aggression against this Arab country and its in stitutions, especially against the city of Al-Quds (Jerusalem) - the subject of this memorandum which **has suffered serious violations. Its Arab and Islamic features have been drastically altered by the Israeli authorities.**

Most of its inhabitants were forcefully evicted to make way for Zionist settlers, while excavation works persisted and tunnels were dug under the foundations of the blessed Al-Aqsa Mosque.

For a more clear idea about the transgression against the Great Mosque, and the malicious schemes drawn by the successive Israeli governments in this regard, it suffices to state that, in the wake of the 1967 War, when Israel occupied Al-Quds (Jerusalem), it immediately began to implement definite policies against the Al-Aqsa Mosque in utter disregard of Muslim feelings First, large-scale excavation under the Holy Mosque was undertaken under the pretext of searching for Jewish antiquities, although the real motive was to weaken the foundations of the Holy Mosques and eventually ruin it

Hence, in response to a question in this regard, former army Rabbi, Goren pointed out that the building of a Jewish temple in place of the Holy Mosque would be possible in the event of its decay and demolition caused by natural elements

However, when the excavations failed to achieve the desired goal as a result of the resistance by both the Muslim and international public opinion, the Holy Mosque was deliberately set on fire on August 21, 1969, by a person the Israelis claimed was a lunatic.

Nevertheless, attempts to

change the characteristics of Al-Quds continued unabated.

Later on, in another bloody episode, a so-called Israeli lunatic indiscriminately opened fire on Muslims praying at the "Dome of the Rock" Mosque with the aim of terrifying and driving them away from performing their religious rites. This was followed by another episode during which another Israeli lunatic indiscriminately opened fire on Muslims at the Al-Ibrahimi Mosque in Hebron, killing scores of Muslims who were engaged in prayers at the Mosque

There are other examples of the continued Israeli aggression on Al-Aqsa Mosque, as well as on the Arab and Islamic institutions in the Holy City of Al-Quds, as recorded in the complaints lodged with both the Security Council and the General Assembly of the United Nations, including recent attempts by the Netanyahu Government of digging a tunnel under the Holy Mosque, the establishment of new settlements in the eastern part of occupied Al-Quds (Jerusalem) and confiscation of the identity cards of its Palestinian inhabitants

Now the question is, what is the future of Al-Quds supposed to be? How do we get to this future? Al-Quds is suffering under the yoke of the Israeli occupation and vidations, and the entire world has expressed consternation in various ways, especially through the resolutions of the Security Council.

For example, after considering the condition of Al-Quds and the other territories occupied in 1967 during numerous sessions, the Security Council adopted a number of resolutions barring Israel from tampering with Al-Quds (Jerusalem) or causing any changes in its geographical position, or treating it as its capital. In this regard, a special reference may be made to resolutions 242 and 338, which clearly consider Al-Quds as part of the occupied Arab territories, and resolution 252 of May 21, 1968, which says that, all administrative or legislative measures, or any actions, which could alter the legal status of Al-Quds, should be considered null and void and urged Israel to desist from such-actions, and resolution 267 of July 3, 1969 which urged Israel to abide by the provision of resolution 252

Moreover, in resolution 271 of September 15, 1969, the Security Council deeply deplored the damage caused by the outbreak of fire in the Al-Aqsa Mosque on August 21, 1969 The Council then reaffirmed its stand on resolutions 252 and 367 by insisting that any destruction or defilement of Islamic sanctuaries, or any encouragement or connivance at such action poses a threat to international peace and security.

Also, in September 25, 1971, the Security Council adopted resolution 298 in which the Council reaffirmed its position with regard to previous resolutions, and made a special reference to resolutions 465 and 476, which considered all administrative and legislative measures taken by Israel with a view to altering the status of Al-Quds, null and void

Resolution 478 of 1980 regarded the transfer of embassies and other diplomatic missions to Al-Quds an illegal act. This resolution, together with the other resolutions, regarded as null and void, the law passed by Israel to declare Al-Quds its unified capital, and likewise, all measures designed to change the Holy City's geographical and demographic status and violation of the sanctity of both the Islamic and Chirstian sanctuaries with the aim of replacing the Holy City's original characteristics with a Jewish character

Moreover, in resolution 1073 adopted on September 28, 1996, the Security Council expressed deep concern about the serious deterioration of conditions in Al-Quds and regarded Israel's digging of a tunnel under the Holy Mosque as the direct cause of this state of affairs.

Hence, the international community, especially the United States of America, in its capacity as one of the advocates of a just and comprehensive peace in the region, is called upon to avoid dealing with the Israeli occupation authorities in a manner that may be construed as implicit recognition of the status quo imposed by Israel through its declaration of Al-Quds (Jerusalem) as the capital of the Jewish state

At this juncture, it may be recalled that the people of Palestine have -- through their legitimate leadership and national authority-- already declared their commitment to international legitimacy, as well as their determination to fulfil their obligations within the international community.

Likewise, through the resolutions adopted by the Organization of the Islamic Conference at both the summit and ministerial levels, the Muslim community has -- through the Muslim World League and other non-governmental Islamic organizations -- has expressed its willingness to commit itself to the international legitimacy

Therefore, the international community, and, in particular, the United States of America must in turn fulfil its obligations by pursuing a practical policy towards the Israeli occupation of Al-Quds and other Arab territories Indeed the past years have proved beyond doubt that individual or collective declarations are not enough, and that merely passing resolutions without adopting practical policies towards their implementatiion cannot restrain the Israeli aggressors from persistence in their violations

It has become abundantly clear by the policies pursued by the Israeli occupation forces that the Jewish state is continuously in the habit of committing excesses, such as the continued setting up of settlements on the eastern parts of Al-Quds (Jerusalem), and the demolition of houses belonging to Palestinians. That is all the more why Israel is unwilling to take steps towards peace, and that is why it is all the more imperative on the super powers, especially the United States of America, to fulfil their obligation, by imposing a just and comprehensive peace and accordingly, by helping the Palestine National Authority carry out its duties, and fulfil its obligations in accordance with the concept of international legitimacy.

In fact, a just and comprehensive peace can only be achieved by finding the right solution to the problem of Al-Quds, in particular, and the problem of Palestine, in general, in a manner that will enable the people of Palestine to exercise their fundamental national rights, by returning to their homeland, enjoying the right of self-determination and estblishing their independent state

As a first step towards achieving this end, Israel must pull out of the occupied Arab territories, including Al-Quds (Jerusalem) and implement UN resolutions concerning Palestine

Distinguished Chairman, Members of the Congress,

Every community has its unique values, culture and symbols. Territory, is one of the repositories of those values and symbols The community's value rises higher, if the territory is directly connected with the community's relations with God, i.e. when the territory represents a place of worship or a Divine message.

This is how sanctity and values are formed. The status of Al-Quds (Jerusalem) in the eyes of the Muslim, emanates from both the sanctity and values it embodies Al-Quds is the land that houses the Al-Aqsa Mosque, and the point of beginning of Prophet Muhammad's *(Sallallahu 'alaihi wa sallam)* nocturnal journey and subsequent ascension to the heavens where the five obligatory prayers a Muslim must offer daily were commanded by the Almighty.

The relation between a Muslim and Al-Quds is therefore, deeply rooted in religion. Moreover, from the time the rightly-guided Caliph, Omar bin al-Khattab *(Razi Allahu 'anhu)*, took it over, until the time Salahuddin retrieved it from the hands of outside invaders, Al-Quds became a shining example of the way Muslims are wont to treat others.

Thus, the relation between the Muslim and Al-Quds has a political as well as a cultural background. Throughout the ages, Muslims have upheld, and would continue to uphold the sanctuaries of Al-Quds

Al-Quds is both a symbol of the sanctity of Divine religions, and a model of coexistence All forms of disputes emerging in Al-Quds were referred to God's judgement, which is the most equitable judgment

We cherish the hope that, all the distinguished Members of the US Congress would be able to understand that, Muslims demand nothing except justice, and cessation of aggression and injustice against man, environment and culture.

Distinguished Chairman, Members of the Congress,

In the light of the foregoing historical reality and Israel's defiance of will of the international community, as manifested by the prevailing situation in Al-Quds (Jerusalem), the Muslim World League would like to emphasize

that, the recent decision of the US Congress to consider Al-Quds (Jerusalem) as the enternal capital of Israel, apart from being a gross injustice, is detrimental to the credibility of the US attitude towards maintaining peace and security in the world The decision, not only entangles the government and the people of the United States of America in problems relating to international law, and the historical rights of the Muslim inhabitants of the Holy City, but also stands at variance with the resolutions of the UN and the Security Council

Hence, while placing this brief memorandum before the august house of the US Congress for consideration and subsequent adoption of positions compatible with historical facts, the Muslim World League cherishes the hope that, while doing so, the Congress would also take the strong relations binding the US with Muslims, as well as the various real interests of the American people into consideration Indeed, it is not unbecoming of the US congress to speak out the truth, even if, in doing so, it would have to retract *its position and nullify its decision*, which is seen by Muslims as one not taken by the US Congress, but either by the Israeli Knesset or the fanatic government of Benjamin Netanyahu.

In conclusion, the Muslim World League would like to convey its compliments to the august Congress -- the elected representative House of the greatest country on earth

Indeed, it is expected that the Congress would make all possible efforts to abide by the provisions of international law that outlaws occupation of other people's *territory* by force, so that the aggressor is not rewarded for committing acts of aggression.

Moreover, the Muslim World League would like to prevail upon the Members of the US Congress, who belong to various religious and ideological persuasions, to stand up against the forces of violence and to persuade Israel to desist from the acts of demolishing Palestinian homes and the evicting *forcefully the Arab inhabitants of* Al-Quds from their homes

Peace must be restored to the Holy City and its Muslim, Chirstian and Jewish inhabitants Peace and happiness would no doubt reign supreme everywhere in the world when international treaties, norms and laws are solemnly respected

Dr. Abdullah bin Saleh al-Obeid
Secretary General
The Muslim World League

NEWS AND VIEWS

KUWAIT TAKES STEP TO CURB DIVORCES

The Waqf Ministry in Kuwait has begun distributing a guidance book to newly-weds which explains how to overcome and face family problems. They are also being given video and audio cassettes and a booklet covering various social topics to help the couples enhance love and affection This comes within a frame work of a new project called the "House of Family Happiness" and aims at curbing divorce cases and ensure social security for the family The project provides for a follow-up, studying common reasons for divorce, besides guiding the new couples to effective methods of education and management of family affairs The Waqf Ministry will organise during the current year several courses for couples

(Courtesy . Radiance Viewsweekly)

WHEN WILL WE HAVE OUR TRUE CELEBRATION ?

When Muslims stop being Muslims by name only and become sincere practising Muslims

When Muslims regard their Muslim brothers as parts of their own body

When Muslim countries and their people unite together under the banner of Islam

When there will be one united voice of the Muslims throughout the world free from division and disunity.

When they make it their aim to live honourable lives and die honourable deaths

When the sacred city of Jerusalem and the Muslim land of Palestine becomes free from unlawful occupation

When the Muslims in Kashmir, the Philppines, etc gain the right of self-determination and win their freedom.

When hypocrisy and insincerity are eradicated from the Muslims and justice and honesty are established.

CHAPTER 18
SOO-RA-TUL-KAHF

(Continued from March 22, 1998 Issue)

SECTION 4 (Continued)	***RU-KOO' 4 (Continued)***	رکوع ٤ (سبع)
27 And recite what has been revealed to you from the Book of your Lord	*27. Wat-lu māa oo-hi-ya i-lai-ka min ki-taa-bi rab-bik.*	وَاتْلُ مَا أُوحِيَ إِلَيْكَ مِن كِتَابِ رَبِّكَ
There is no one who can change His Words,	*Laa mu-bad-di-la li-ka-li-maa-tih.*	لَا مُبَدِّلَ لِكَلِمَاتِهِ
and besides Him you shall never find a refuge	*Wa lan ta-ji-da min doo-ni-hee mul-ta-ha-daa.*	وَلَن تَجِدَ مِن دُونِهِ مُلْتَحَدًا ۝
28 And restrain yourself along with those	*28. Waṣ-bir naf-sa-ka ma-ʿal-la-zee-na*	وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ
who invoke their Lord morning and evening,	*yad-ʿoo-na rab-ba-hum bil-gha-daa-ti wal-ʿa-shiee-yi*	يَدْعُونَ رَبَّهُم بِالْغَدَاةِ وَالْعَشِيِّ
desiring to gain His pleasure,	*yu-ree-doo-na waj-ha-hoo*	يُرِيدُونَ وَجْهَهُ
and let not your eyes turn away from them in desiring the adornment of the worldly life,	*wa laa taʿ-du ʿai-naa-ka ʿan-hum tu-ree-du zee-na-tal-ḥa-yaa-tid-dun-yaa*	وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا
and do not follow him whose heart We have made unmindful of Our remembrance	*wa laa tu-tiʿ man agh-fal-naa qal-ba-hoo ʿan zik-ri-naa*	وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا
and who follows his own desires and whose affair has gone beyond all bounds	*wat-ta-ba-ʿa ha-waa-hu wa kaa-na am-ru-hoo fu-ru-ṭaa.*	وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا ۝
29 And say The Truth is from your Lord	*29. Wa qu-lil-haq-qu mir-rab-bi-kum.*	وَقُلِ الْحَقُّ مِن رَّبِّكُمْ
Then whoever wills, may believe (in it),	*Fa-man shāa-a fal-yu'-minw-*	فَمَن شَاءَ فَلْيُؤْمِن
and whoever wills may, disbelieve (in it).	*wa man shāa-a fal-yak-fur,*	وَمَن شَاءَ فَلْيَكْفُرْ
We have indeed prepared a fire for the wrongdoers	*In-nāa aʿ-tad-naa liẓ-ẓaa-li-mee-na naa-ran*	إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا

	the smoke of which will envelope them (like a tent)	*a-haa-ta bi-him su-raa-di-qu-haa.*	أَحَاطَ بِهِمْ سُرَادِقُهَا
	And if they cry for help, they will be helped with water like molten brass that shall scald the faces	*Wa ieen-yas-ta-ghee-soo yu-ghaa-soo bi-māā-in kal-muh-li yash-wil-wu-jooh.*	وَإِن يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ
	How dreadful shall be that drink, and how evil that resting place!	*bi'-sash-sha-raab. Wa sāā-at mur-ta-fa-qaa.*	بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا
30	Surely, as for those who believed and did virtuous deeds,	*30. In-nal-la-zee-na aa-ma-noo wa 'a-mi-lus-saa-li-haa-ti*	إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
	we do not waste the reward of him who does a good deed	*in-naa laa nu-dee-'u aj-ra man ah-sa-na 'a-ma-laa.*	إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا

COMMENTARY

SECTION - 4 (Continued)

VERSES NO. 27-28 : Now the Holy Prophet *(Sallallahu 'alaihi wa sallam)* has been commanded to recite to the servants of Allah the verses revealed to him *(Sallallahu 'alaihi wa sallam)* in the form of the Quraan in which there is no alteration or corruption, whatsoever Allah has also asserted that there is no place of refuge other than with Him That there is no alteration in the words of the Holy Quraan has been asserted with emphasis by Almighty Allah at many places in His Book (the Holy Quraan) Verses 34, 116 and 64 of Soo-rahs 6 and 10 respectively, may be seen

In the next verse Almighty Allah has Commanded the Holy Prophet *(Sallallahu 'alaihi wa sallam)* and through him, the entire Muslim Ummah, to suppress his desires and control his self, along with those who call upon and remember their Lord (Allah) morning and evening with an ardent desire in their hearts to see Him and receive His pleasure Allah has also asked him *(Sallallahu 'alaihi wa sallam)* never to overlook such poor but sincere and righteous Companions (i e Hazrat 'Ammar, Hazrat Suhaib, Hazrat Bilal, etc) in preference to the members of the richer classes of the population, as this would reflect a preference to the charms and temptations of the world Allah has commanded His Messenger *(Sallallahu 'alaihi wa sallam)* further not to follow those worldly-wise people whose hearts He has turned away from His remembrance and who are hankering after their desires and lusts, and who are always transgressing the limits imposed by Allah and His Messenger *(Sallallahu 'alaihi wa sallam)* It would not be out of place to make a passing reference here to the rough behaviour of the Holy Prophet *(Sallallahu 'alaihi wa sallam)* with a poor and blind Companion Hazrat Ibn Maktoom at which Allah expressed His displeasure The details may be seen in Soo-rah 80 'A-ba-sa in part 30 of the Holy Quraan

VERSES NO.29-30 : In these verses Almighty Allah has first asserted that all truth belongs to and converges on Him As regards the matter of accepting this truth and believing or disbelieving in Him, He has left it to the discretion of His servants For those who choose to reject Allah and disbelive in Him, Allah has prepared (the punishment of) Hell-Fire encircled with curtains, like the walls and roof of a tent If they ask for relief with water they will be offered water like puss or melted brass which will scald their faces How dreadful, indeed, a drink and an inconvenient and uncomfortable a couch to recline on!

In contrast to these, Almighty Allah describes the blissful state of those who have believed in Allah and done good deeds Allah shall not let their good deals go waste, but shall repay their righteous deeds in full

(To be continued)

القانون الدولي وشرعته التي تنص على عدم جواز احتلال أراضي الغير بالقوة هو المنطلق الاساسي لتشريعاته وقوانينه وتعامله مع قضايا الحرب والسلام في العالم وأن لانكافيء المعتدي على عدوانه وإن الرابطة تهيب بأعضاء المجلس الموقر أن يقفوا جميعا، بغض النظر عن انتماءاتهم الدينية أو الايدولوجية ضد سلطة العنف، والاحتلال الاسرائيلي، ومنع اسرائيل من ممارسة سياسة التطهير الجماعي ضد السكان العرب الاصليين للمدينة من خلال تهديم بيوتهم واجبارهم على مغادرتها وأن يعيد إلى المدينة المقدسة وسكانها من المسلمين والمسيحيين واليهود السلام والأمن الذي فقدوه في ظل الاحتلال الاسرائيلي ونأمل من خلال التوصل إلى ذلك أن يكون العالم بأسره عالماً سعيداً يعمه السلام إذا ما تم احترام المواثيق والاعراف والقوانين الدولية

أمين عام رابطة العالم الإسلامي

د. عبد الله بن صالح العبيد

والـهـكم الـــه واحـــد..

اقام الاسلام التصور الايماني في نفوس اتباعه على « قاعده التوحيد » وكثيرا ما عرض القرآن الكريم لصور من هذا التصور الح فيها على ابراز ما يشهد بهذه الحقيقه شهاده لاتقبل الجدل ابدا مع التنديد بمن يتخذون من دون الله اندادا .

قال تعالى : « والهكم اله واحد لا اله الا هو الرحمن الرحيم » هذه واحده من الايات القرآنيه الكريمه التي تؤكدعلى ترسيخ القاعده الايمانيه في المسلمين ، وفي ظلالها كتب الشهيد سيد قطب رحمه الله .

● ان وحدة الالوهيه هي القاعدة الكبيرة التي يقوم عليها التصور الايماني ، فلم يكن هناك جدل حول الاعتقاد بوجود اله ، بختلف التصورات حول ذاته وحول صفاته وحول علاقاته بالخلق ، ولكنها لا تنفي وجوده — ولم يقع ان نسيت الفطره هذه الحقيقه ، حقيقه وجود اله ، الا في هذه الايام الاخيرة حين نبت نابته منقطعه عن اصل الحياه منقطعه عن اصل الفطرة، تنكر وجود الله وهي نابته شاذه لا جذور لها في اصل هذا الوجود ، ومن ثم مصيرها حتما الى الفناء والاندثار من هذا الوجود ، هذا الوجود الذي لا يطيق تكوينه ، ولا تطيق فطرته بقاء هذا الصنف من الخلائق المقطوعه الجذور .

لذلك اتجه السياق القرآني دائما الى الحديث عن وحدة الالوهيه ، بوصفها التصحيح الضروري للتصور، والقاعدة الاساسيه لاقامة هذا التصور .. ثم لاقامة سائر القواعد الاخلاقيه والنظم الاجتماعيه المنبثقه من هذا التصور .. تصور وحدة الالوهيه في هذا الوجود .. « والهكم اله واحد .. لا اله الا هو .. الرحمن الرحيم » .

ومن وحدانيه الالوهيه التي يؤكدها هذا التاكيد بشتى اساليب التوكيد يتوحد المعبود الذي يتجه اليه الخلق بالعبوديه والطاعة ، وتتوحد الجهه التي يتلقى منها الخلق قواعد الاخلاق والسلوك ؟ ويتوحد المصدر الذي يتلقى منه الخلق اصول الشرائع والقوانين، ويتوحد المنهج الذي يصرف حياة الخلق في كل طريق .

وهذا العجز من جانب اسرائيل عن التوجه نحو السلام يفرض على القوى الكبرى المؤثرة وفي مقدمتها الولايات المتحدة القيام بواجبها في فرض السلام العادل الشامل ودعم السلطة الوطنية الفلسطينية للقيام بواجبها والوفاء بالتزاماتها وفقاً للشرعية الدولية.

إن السلام العادل الشامل إنما يأتي من خلال حل قضية القدس وقضية فلسطين عموماً الحل الصحيح الذي يمكن شعب فلسطين من ممارسة حقوقه الوطنية الثابتة، حقه في العودة، وحقه في تقرير المصير، وحقه في اقامة دولته المستقلة، وهذا يقتضي أول ما يقتضي انسحاب اسرائيل من الأراضي العربية المحتلة بما في ذلك القدس الشريف كخطوة أولى ثم تنفيذ قرارات الأمم المتحدة الخاصة بفلسطين

اصحاب السعادة رئيس واعضاء الكونغرس الأمريكي المكرمين

لكل أمة من الأمم قيمها وحضارتها ورموزها وشعارها، ولكل منها نظمها وعاداتها وتقاليدها والأرض واحدة من أوعية الأمة التي تحمل تلك القيم والأنظمة، وتسمو قيمة الأمة بالأرض كلما ارتبطت تلك الأرض بعلاقة الأمة بالسماء، كأن تكون أرض عبادة وارض رسالة من هنا تكون القداسة وتتكون القيم ومن تلك القداسة والقيم تأسست مكانة القدس عند المسلمين فعلى ثراها قام المسجد الأقصى المبارك وإلى ارضها أسري بمحمد صلى الله عليه وآله وسلم ومنها عرج به إلى السماء وجاء من عند الله بتشريع الصلوات التي يؤديها المسلم خمس مرات في اليوم والليلة، فعلاقة المسلم بالقدس هي علاقة اصول وجذور دينية وهي من جانب آخر مثل مضيء لتعامل المسلمين مع غيرهم منذ قدم اليها عمر بن الخطاب الخليفة الراشد رضي الله عنه وحتى استعادها صلاح الدين الأيوبي من الغزاة القادمين من خارج المنطقة ومن هنا فإن علاقة المسلمين بالقدس هي علاقة سياسية وحضارية أيضاً

لقد دافع المسلمون عن هذه المقدسات عبر تلك العصور وسيدافعون عنها ذلك أن القدس رمز من رموز القداسة للأديان السماوية ونموذج للتعايش بين ابنائها عبر العصور المختلفة وأي خلاف بين هذه الأديان ينبغي أن يرفع إلى حكم الله وحكمه هو العدل وما عداه فهو ظلم وعدوان على سلطانه وعلى حكمه بمختلف مقاييس الأديان التي يدين بها جميع اليهود والنصارى والمسلمين ولذلك فإن المسلمين لايطالبون بغير العدل وصد العدوان ورفع الظلم عن الإنسان وعن البيئة وعن الحضارة وهو ما نتطلع إلى تفهمه من جميع اعضاء الكونغرس الامريكي الموقرين.

اصحاب السعادة رئيس واعضاء الكونغرس الأمريكي المكرمين

في ضوء ماتقدم للواقع التاريخي وللوضع الراهن في القدس الشريف وارتباطه بعقائد المسلمين واستمرار الاسرائيليين بالاعتداء عليها وعلى المقدسات فيها متحدين بذلك إرادة المجتمع الدولي تود رابطة العالم الإسلامي ان تؤكد للكونغرس الأمريكي أن قراره الأخير باعتبار القدس عاصمة ابدية لاسرائيل فيه كثير من الظلم اضافة إلى انه يهدر مصداقية المواقف الأمريكية المطلوبة للمحافظة على السلم والأمن في العالم وهو ايضاً قرار يضع حكومة امريكا وشعبها أمام اشكالات تتعلق بالقانون الدولي وحقوق المسلمين التاريخية في المدينة لأن كل المضامين التي تضمنها قرار الكونغرس تصطدم مع قرارات هيئة الأمم المتحدة ومجلس الأمن الدولي

وإن الرابطة إذ تضع بين أيديكم هذه المذكرة الموجزة لتأمل متدارس ماورد فيها وتبني الموقف الذي يطابق الحقائق التاريخية، كما تأمل الرابطة أن يحرص جميع اعضاء الكونغرس على العلاقات القوية التي تربط أمريكا بالشعوب الاسلامية وعلى مصالح الشعب الأمريكي الحقيقية وهي كثيرة ومتعددة وليس عيباً أن يعلن الكونغرس الامريكي الحق ولو كان في ذلك تراجع أو اسقاط للقرار السابق الذي نظر إليه المسلمون في العالم وكأنه واحد من قرارات الكنيست الاسرائيلي أو حكومة بنيامين نتنياهو المتعصبة

وفي الختام فإن رابطة العالم الإسلامي تحيي مجلسكم الموقر الذي يمثل مجلساً نيابيا منتخباً لاكبر دولة في العالم، ويتوقع من مثل هذا المجلس أن يجعل قواعد

الأراضي العربية المحتلة ولايجوز لاسرائيل احداث اي تغيير فيها.

والقرار رقم (٢٥٢) في ٢١ مايو ١٩٦٨م الذي اعتبر أن جميع الاجراءات الإدارية والتشريعية واية اعمال من شأنها تغيير الوضع القانوني للقدس هي اجراءات باطلة ولايمكن أن تغير من وضع القدس ودعا اسرائيل إلى ابطال هذه الاجراءات والامتناع عن القيام باي عمل آخر من شأنه أن يغيّر من وضع القدس

وفي القرار رقم (٢٦٧) في ٣ يوليو ١٩٦٩م اكد على ضرورة استجابة اسرائيل لما جاء في القرار (٢٥٢).

وفي القرار رقم (٢٧١) في ١٥ سبتمبر ١٩٦٩م عبر مجلس الأمن عن حزنه للضرر البالغ الذي الحقه الحريق بالمسجد الاقصى في القدس يوم ٢١ اغسطس ١٩٦٩م تحت الاحتلال العسكري الإسرائيلي واكد على قراريه السابقين رقم (٢٥٢) ورقم (٢٦٧) واقر بان اي تدمير او تدنيس للاماكن المقدسة او المباني او المواقع الدينية في القدس واي تشجيع او تواطؤ للقيام بعمل مماثل يمكن أن يهدد الأمن والسلم الدوليين.

كما أصدر مجلس الأمن قراره رقم (٢٩٨) في ٢٥ سبتمبر ١٩٧١م اكد فيه على ما جاء في قراراته السابقة اضافة إلى عدد من القرارات التي اصدرها مجلس الامن في الأعوام التالية واهمها القرارات رقم (٤٦٥) ورقم (٤٧٦) التي تقضي بأن الاجراءات الاسرائيلية التشريعية والادارية والاستيطانية الرامية إلى تغيير الوضع القانوني للمدينة المقدسة باطلة ولاغية.

كما نص القرار رقم (٤٧٨) لعام ١٩٨٠م على عدم جواز نقل الدول بعثاتها الدبلوماسية إلى مدينة القدس، وقد اكدت هذه القرارات على بطلان القانون الإسرائيلي القاضي بضمها واعتبارها عاصمة موحدة لإسرائيل بالاضافة إلى بطلان كافة الاجراءات الهادفة إلى تغيير الوضع الجغرافي والسكاني وانتهاك حرمة الأماكن المقدسة الاسلامية والمسيحية فيها بهدف تهويد المدينة المقدسة، إلى جانب ما اعرب عنه مجلس الأمن في قراره رقم (١٠٧٣) في ٢٨ سبتمبر ١٩٩٦م من قلق بالغ إزاء التدهور الخطير الذي آلت إليه الأوضاع في القدس الشريف نتيجة لفتح اسرائيل النفق تحت أرض المسجد الاقصى، وكذلك ما صدر عن الجمعية العامة للأمم المتحدة من قرارات في هذا الشأن،

ولذلك فإن دول المجتمع الدولي وفي مقدمته الولايات المتحدة احد راعيي عملية السلام العادل والشامل في الشرق الأوسط مدعوة إلى تجنب التعامل مع سلطات الإحتلال الإسرائيلي تعاملاً قد يفسر بأية صورة من الصور بانه اعتراف ضمني بالأمر الواقع الذي فرضته اسرائيل باعلانها القدس عاصمة لاسرائيل وبسائر الاجراءات والتدابير الاسرائيلية الأخرى الرامية الى تغيير الوضع القانوني للمدينة المقدسة.

لقد اعلن شعب فلسطين من خلال قيادته الشرعية وسلطته الوطنية التزامه بالشرعية الدولية وعزمه على القيام بواجباته ضمن الأسرة الدولية، ولقد اكدت على ذلك ايضاً الأمة الاسلامية ممثلة في الدول الاعضاء في منظمة المؤتمر الإسلامي من خلال قرارات مؤتمرات القمة والمؤتمرات الوزارية الاسلامية ومن خلال ما عبرت عنه المجتمعات الاسلامية في الدول غير الاعضاء في منظمة المؤتمر الاسلامي من خلال رابطة العالم الإسلامي وغيرها من المنظمات غير الحكومية.

بقي إذن أن تقوم الاسرة الدولية وفي مقدمتها الولايات المتحدة بواجبها هي الأخرى، وواجبها يقتضي أن تمارس سياسة عملية تجاه الاحتلال الاسرائيلي للقدس وللاراضي العربية، فلقد ثبت على مدى السنوات الماضية أن الاقتصار على اصدار البيانات فرادى او مجتمعين غير كافية وأن اتخاذ القرارات دون ممارسة سياسة عملية تنفذها، لاتكفي لمنع المعتدي الاسرائيلي أن يستمر في انتهاكاته مادام ليس هناك رادع يردعه

إن أبرز ما يتضح من خلال ممارسات السياسة الاسرائيلية في الاحتلال هو أنها ستبقى نزاعة للتطرف ولاسيما على صعيد مواصلة اقامة المستوطنات في القدس الشرقية وغيرها وهدم بيوت الفلسطينيين وتهجيرهم بعد تجويعهم، ومن هنا نراها عاجزة عن الاتجاه نحو السلام

الثانية والقدس تتعرض للانتهاكات المستمرة وتعلمون والعالم يعلم معكم أن الإسرائيليين كانوا موزعين بين الامم والشعوب والدول المختلفة في العالم وهم يحملون جنسيات

البلدان التي ولدوا أو عاشوا فيها، وقد تجمع بعضهم في فلسطين المحتلة في هذا القرن فقط، ثم اعلنوا دولتهم (اسرائيل) بعد أن تكاثروا على أرض فلسطين في ظل الانتداب البريطاني عليها حيث اعلنوا دولتهم في عام ١٩٤٨م تنفيذاً لوعد وزير الخارجية البريطاني (بلفور) الذي اعلن وعد بريطانيا للإسرائيليين عام ١٩١٧م بانشاء وطن قومي لهم هناك وهكذا نشأت دولة إسرائيل

ولقد مارست سلطات اسرائيل منذ ذلك الحين صنوف العدوان واشكاله على شعب هذا البلد العربي وعلى مؤسساته وعلى مدنه ولاسيما مدينة القدس التي هي موضوع هذه المذكرة حيث احدثوا فيها احداثاً خطيرة وغيروا كثيرا من معالمها العربية والإسلامية وهجروا معظم أهلها واحلوا مكانهم الصهاينة المستوطنين وواصلوا اجراء الحفريات وتنفيذ الانفاق تحت اساسات المسجد الأقصى المبارك ونود أن يأخذ اعضاء الكونغرس الأمريكي الموقرون فكرة موجزة عما نال هذا المسجد العظيم من اعتداءات وما يرسم له من خطط في ظل الحكومات الإسرائيلية فمنذ الاستيلاء الإسرائيلي على مدينة القدس بعد الحرب التي شنتها على العرب عام ١٩٦٧م بدأت في تنفيذ سياسة ثابتة هدفها النهائي الاعتداء على المسجد ضاربة بمشاعر مسلمي العالم جميعا عرض الحائط فقد باشرت أولاً بأعمال الحفر تحته على نطاق واسع بهدف ظاهري هو البحث عن آثار عبرانية، اما

الهدف الحقيقي فهو تصديع اساسات المسجد وتعريضه للسقوط ويؤكد ذلك ما اجاب به حاخام الجيش الاسرائيلي السابق الحاخام جورين حين سئل عن وسيلة اقامة الهيكل اليهودي مع وجود مسجد المسلمين قائماً فأجاب بأن من الممكن أن يسقط المسجد الاقصى بفعل عوامل طبيعية وحين فشلت اعمال الحفر امام مقاومة الراي العام الإسرائيلي والعالمي جرى احراق المسجد الأقصى في ١٩٦٩/٨/٢١م ونسبت اسرائيل هذا العمل

الاجرامي لأحد «المعتوهين» ومع ذلك فقد واصلت اسرائيل محاولاتها تغيير معالم القدس الشريف وتهويده

فقد قام «معتوه» إسرائيلي اخر باطلاق النار بصورة جراحية دموية مأساوية على المسلمين في مسجد قبة الصخرة بهدف ترويع المسلمين وصرفهم عن عبادة الله وتحقيق العدوان على مقدساتهم تمهيداً للاستيلاء عليها كما هاجم مستوطن «معتوه آخر» المصلين في المسجد الإبراهيمي في الخليل وقتل العشرات منهم، وهناك أمثلة كثيرة على الاعتداءات الإسرائيلية المستمرة على المسجد الاقصى وعلى المنشآت والمؤسسات العربية الإسلامية في مدينة القدس وهي مسجلة في شكاوى لدى مجلس الأمن وهيئة الأمم المتحدة ومنها محاولات حكومة نتنياهو التي جرت مؤخرا لفتح نفق تحت المسجد الاقصى، إلى جانب اقامة مستوطنات جديدة في القدس الشرقية وسحب هويات سكان القدس الشرقية من الفلسطينيين وهي اراضٍ

محتلة بموجب قرارات مجلس الأمن

وبعد، فإن الاجابة مطلوبة عن السؤال الذي يطرحه الواقع الجاثم على القدس اليوم، كيف ينبغي أن يكون مستقبل القدس؟ وكيف يمكن أن نصل الى هذا المستقبل؟

ان القدس الشريف يعاني من وطأة الاحتلال الاسرائيلي وانتهاكاته والتي عبر العالم بأسره عن استيائه من هذه الاجراءات بصورة مختلفة واهمها قرارات الأمم المتحدة ولاسيما قرارات مجلس الأمن

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لقد تدارس المجتمع الدولي وضع مدينة القدس وعروبتها عبر جلسات عديدة لمجلس الأمن الدولي واجتماعات متكررة للجمعية العامة لهيئة الأمم المتحدة وقد اصدر مجلس الأمن الدولي عدداً من القرارات بشأن هذه المدينة المقدسة وغيرها من الأراضي العربية التي احتلتها اسرائيل عام١٩٦٧م تمنع اسرائيل من المساس بمدينة القدس والتغيير في جغرافيتها أو اتخاذها عاصمة لها ومن ابرز تلك القرارات القرار رقم (٢٤٢) والقرار رقم (٣٣٨) وهما قراران يعتبران بوضوح ان القدس جزء من

جاء الفتح الإسلامي في القرن السادس الميلادي، عام ٢٣ من السنة الهجرية سماها المسلمون بيت س وهو الإسم الذي ورد في رسالة الخليفة عمر بن طاب إلى القائد المسلم ابي عبيدة بن الجراح، وكما صت القدس للاحتلال قبل الإسلام فقد تعرضت له خلال التاريخ الإسلامي فقد دخلتها القوات الصليبية دمة من اوربا في العصور الوسطى، واخضعت طين وعاصمتها القدس الشريف للانتداب البريطاني في اعقاب الحرب العالمية الأولى ومع ذلك حرج ع هؤلاء المستعمرين منها لتظل مدينة عربية اسلامية حصائصها وسماتها واصالتها المتميزة ولم يحرؤ زاة والمحتلون عبر التاريخ على احداث جديد أو تغيير عدوان على معالم المدينة المقدسة وبنيتها إلا ما أحدثه سرائيليون في هذا العصر، فقد زعموا أن القدس مدينة ائية متجاهلين وثائق التاريخ التي تؤكد انها ظهرت صفها مدينة في بدايات العصر البرونزي حين ساها نعانيون العرب مما يؤكد أن تاريخ العرب في فلسطين جع إلى ما قبل ستة آلاف سنة وفق ما تؤكده الكشوف ثرية والمراجع التاريخية وهذا يعني أن الوجود العربي فلسطين كان اسبق من غزو العبرانيين بـ ٢٦٠٠ سنة هذا يدحض كل المزاعم التي تعلن ملكية الإسرائيليين لقدس وفلسطين بينما لم يرد حكم العبرانيين الذين دخلوا لقدس في القرن الثاني عشر قبل الميلاد على سبعين سنة متواصلة في التاريخ القديم حتى إذا ما جاء الحكم الروماني ثم البيزنطي المسيحي تقلص الوجود العبراني الى حد أدنى بعد أن تحول غالبية الإسرائيليين من شعب فلسطين إلى المسيحية

واثناء الحكم الإسلامي، أصبح الإسلام دين غالبية شعب فلسطين وبقي عدد الإسرائيليين ضئيلاً في فلسطين بالنسبة لمجموع السكان وتناقص عددهم بعد غزو الفرنجة حتى لم يبق منهم إلا بضعة عشرات وتناقص عددهم خلال القرنين الخامس عشر والسادس عشر ليصبح عددهم حوالى ٢٥٠ ثم ازداد عددهم إلى حوالى ١٥٠٠ بعد أن لجأ اليها يهود اسبانيا عام ١٤٩٢م عندما حلت بهم وبالمسلمين نكبة الأندلس.

إن النظرة الفاحصة لتاريخ المنطقة يكشف حقيقة أن فلسطين والقدس جزء منها، كانت على مر العصور وطناً لشعب فلسطين الذي تابع العيش على أرض فلسطين وهي بتأثير الموقع كانت ممراً لشعوب كثيرة ومطمعاً للغزاة وانها بفضل عطائها الحضاري كانت مهد افئدة المؤمنين بالأديان السماوية وقبلة انظارهم ومحجاً ومزاراً لهم والمؤرخون المنصفون اكدوا على أن شعب فلسطين استطاع في ظل الحكم الإسلامي أن يوفر للمؤمنين في القدس جواً من التسامح الرائع وأن يضمن لهم حرية العبادة في اماكنهم المقدسة وأن يقوم بحمايتهم واستضافتهم

فمنذ بداية الحكم الإسلامي في اوائل القرن السادس الميلادي، ظلت القدس في رعاية هذا الحكم منذ عهد الخليفة الرابع عمر بن الخطاب، حيث تمتع ابناء الديانات السماوية بحقوقهم في ممارسة شعائرهم واحترام مقدساتهم ومختلف انشطتهم الحياتية كباقي السكان المسلمين، لكن قيم ومقدسات المسلمين تعرضت للعديد من الانتهاكات والتجاوزات في مراحل لاحقة من قبل افراد ودول وجماعات منذ بدء الحملات الصليبية التي وفدت من اوروبا ثم استقر الوضع بعد انتهاء تلك الحملات بعد أن استعاد صلاح الدين الأيوبي ومن خلفه من الحكام المسلمين القدس وباقي الأماكن المقدسة في فلسطين

لقد عاش ابناء الديانات السماوية الثلاث في ظل الحكم الإسلامي في سلام ولم يرفض هذا الحكم قدوم الوافدين إلى فلسطين لأداء مناسكهم، وفتح شعب فلسطين في العهد الإسلامي ذراعية للمضطهدين المسالمين إلا انه فرّق بينهم وبين الغزاة والوافدين الطامعين في أرضه وفي تهجيره واستلاب حقوقه

ومنذ قدوم الإسرائيليين إلى فلسطين عقب الحرب العالمية

بسم الله الرحمن الرحيم

مذكرة

أمين عام رابطة العالم الإسلامي
إلى
رئيس وأعضاء الكونجرس الامريكي
بشأن
القدس الشريف

اصحاب السعادة رئيس واعضاء الكونغرس الامريكي المكرمين

تحية وبعد ،

أود بصفتي الأمين العام لرابطة العالم الإسلامي التي هي منظمة دولية غير حكومية مقرها مكة المكرمة وتمثل في مجالسها المجتمعات الإسلامية في العالم أن أذكر لكم أن الرابطة تتابع ما يجري على أرض مدينة القدس من أحداث وإجراءات وعمليات تستهدف التغيير الديمغرافي السكاني والجغرافي والتي تتخللها أعمال تهجير السكان العرب من أحيائهم وإحلال المستوطنين مكانهم في مستوطنات مستحدثة يتعارض إنشاؤها مع قرارات هيئة الأمم المتحدة ومجلس الأمن الدولي اللذين يعبران عن إرادة المجتمع الدولي بأسره

كما تتابع الرابطة المواقف الدولية المتعلقة بمدينة القدس ومنها موقف مجلسكم الموقر الذي صوت مؤخرا على قرار يتضمن -

١ - الاعتراف بالقدس عاصمة موحدة لإسرائيل

٢ - نقل السفارة الأمريكية إلى القدس وفق ما كان طرحه السناتور الجمهوري روبرت دول الذي دعا إلى افتتاحها في ٣١ مايو ١٩٩٩م.

٣ - تخصيص مائة مليون دولار أمريكي لإنشاء السفارة الأمريكية في القدس

٤ - وقف المعونات الأمريكية للسلطة الفلسطينية حتى تتوقف عن معارضة بيع الأراضي الفلسطيني للإسرائيليين

وبحكم مسؤوليتي والأمانة الملقاة على عاتقي بوصفي أميناً عاماً لرابطة العالم الإسلامي الذي يمثل ربع سكان المعمورة أود أن أنقل إليكم صوتهم المعبر عن آمالهم وآمالهم

أصحاب السعادة رئيس وأعضاء الكونغرس الأمريكي المكرمين

تؤكد وثائق التاريخ أن القدس مدينة عربية عريقة تبوأت منذ فجر التاريخ مكانة هامة، فقد سكنها الكنعانيون واليبوسيون وهم من العرب كما أشار إليها القرآن الكريم وورد ذكرها في الحديث النبوي الشريف مما جعلها تحتل مكانة غالية وعالية في قلوب المسلمين جميعا، فهم لايمكنون عنها ولايرضون العدوان عليها ولايمكن أن يتخلوا عنها فهي جزء من تاريخهم، كما أن تاريخها الديني ومقدساتها مرتبط بعقائدهم الثابتة، وإذا كانت هذه المدينة المقدسة قد تعرضت عبر التاريخ القديم إلى غزوات الشعوب الأخرى فإن ذلك لايعني أن ملكيتها تحولت إلى الغزاة، فلقد تعرضت خلال أزمنة مختلفة من التاريخ الذي سبق الإسلام لاطماع شعوب عديدة فقد دخلها العبرانيون في القرن الثاني عشر قبل الميلاد واستعمروها فترة قاربت السبعين عاماً، ثم غزاها الفرس بعدهم عام ٥٨٦ قبل الميلاد كما دخلها الاسكندر المقدوني الأكبر بقواته عام ٣٣٢ قبل الميلاد كذلك، اما الرومان فقد غزوها عام ٧٠ ميلادية لكن اهلها العرب كانوا يخرجون الغزاة في كل مرة لتظل القدس مدينة عربية عريقة، وظلت القدس كذلك

المجلد٤٦ ٩ ذى الحجه ، ١٤١٨هـ الموافق ٧ ابريل ، ١٩٩٨ م العدد ٢٣

مـذكـرة

أمـين عـام رابـطـة العـالم الإسلامي

إلى

رئـيس وأعـضـاء الـكـونجرس الامـريكي

بـشـأن

القـدس الشـريف

والحكم الله واحد

وَإِنَّهُ لَحَقُّ الْيَقِينِ

AND SURELY, IT (THE QUR-AAN) IS THE TRUTH OF ASSURED CERTAINTY (69:5

yaqeen international

A NON-SECTARIAN ENGLISH JOURNAL PRESENTING ISLA PRISTINE PURITY AS TAUGH QUR-AAN AND SUNNAH

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The Sacred verses of Holy Qur-aan and the Traditions of the Prophet (Sallallahu 'alaihi wa sallam) have been printed for the benefit of our readers. You are asked to ensure their sanctity. Please dispose of the pages on which these are printed in the proper Islamic manner.

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Bis-mil- laa- hir- rah- maa nir- ra- heem.
In the name of Allah, theAll Compassionate, the Most Merciful

QUR-AAN AND SUNNAH

Indeed, the Best **Word** is the **Word of Allah** (i e **Qur-aan-e-Majeed**) and the Best Guidance **is Sunnah** of the **Holy Prophet Muhammad** (*Sallallahu-'alaihi-wa-sallam*) And the Best deeds are those declared definite and imperative (according to Qur-aan and Sunnah) And the Worst deeds are those invented by man himself (as part of **Religion**) and all such self-invented formulations are Innovations ***(Bid-'at)* and** every Innovation (***Bid-'at***) leads a man to **Eternal Hell-Fire.**

And who is more excellent in speech than the one who calls towards Allah while he himself does righteous deeds and says: Admittedly I am from the obedient ones (*Muslims*). **(Al-Qur-aan 41:33)**

Explanatory Note :-

Whoever invites people towards Allah deserves great honour and is worthy of being listened to His words are held in the highest esteem as evidenced below -

(a) That he calls people to Allah (the "Truth of Allah") without involving his 'self', in any way

(b) Every deed of his is based on Righteousness showing no divergence between his preaching and his conduct (i.e his own words and actions), and

(c) He asserts himself as a Muslim, meaning that he associates himself with the 'Will of Allah', as if he is the full embodiment of Islam, as ordained by Him (Allah) and adopted by His Prophet Muhammad ***(Sallallahu 'alaihi wa sallam)***

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In the name of Allah, The All-Compassionate, the Most-Merciful

AL-HAJJ THE ANNUAL INTERNATIONAL GATHERING OF WORLD MUSLIMS

"And when We prepared the place of that House for Abraham (and said) Do not associate anything with Me, and purify My House for those who go round it, who stand (for worship) and who bow down in prostaration And proclaim amongst mankind the Hajj, they will come to you on foot and on every lean camel, arriving from every distant ravine " (22 26-27)

Hajj is one of the five fundamental pillars of Islam and has its own splendour and significance for mankind. It is, of course, the most cherished ambition of a Muslim and the greatest honour for him to be called to the House of Allah as well as be able to offer his salutation in person to the Holy Prophet *(Sallallahu 'alaihi wa sallam)* in Madinah That is why there is every year such a universal and spontaneous upsurge for Hajj that it is a matter of wonder and pride for all Muslims, during the months of Hajj converge on Makkah, from all over the world-from the humblest of abodes and the remotest of places-with zeal and fervour that know no bounds, so much so that it has become proverbial to describe it as the centre of attraction or the hub of an activity as the proverb says "all roads lead to Makkah "

Like other tenets of Islam, Hajj is to be performed for Allah, that is wholly and solely for the sake of His pleasure Apart from the unique spiritual experiences and blessings obtained by a Hajj pilgrim, he is blessed in many other ways.

Hajj is like an Annual International Conference of World Muslims No sooner does a Muslim arrive in the holy land than he comes on to an international scene He gets a sense of importance being in the midst of world assembly of pious minded persons He feels extremely happy in meeting his brothers in faith from so many different lands No other religion can boast of such a huge sanctuary for assembly and prayer as the Haram Shareef of Ka'bah Nor is there any divine benidiction available to a people similar to the well of Zamzam which, indeed, is a great miracle by itself As they say seeing is believing, a Muslim becomes all the more convinced of the glories of his faith both spiritual as well as material His heart already contented and happy, now his mind too gets fully assured and satisfied

Hajj affords an opportunity to the Muslims of the world for mutual consultation and co-operation, to forge a united front, and to ensure peace and prosperity for themselves and the rest of the world. In the context of what is stated above, it will not be too much to say that Hajj, is the predecessor of all the international and global conferences and lobbying It is far superior to and free from encumbrances of man-made plans for such organisations The ease and grace with which the Muslims assemble every year for Hajj are all their own

Are these not the signs of a true religion which looks after, as it should, both the moral and material side of mankind through simple devices? There are clear manifestations of such devices in the operation of the various tenets and teachings of Islam. We have been taught that if two are to travel together, one is to be the leader and guide. If there are more than one person gathered at a place, one is to be an Imam to lead the congregation at prayer time Similarly the five daily prayers are to be offered in a mosque in the neighbourhood Friday prayers are to be offered in the Jamia Masjid of the locality, 'Eid prayers in a still bigger place, and finally the Hajj at the Centre of Islam and in the biggest of gatherings No one with any sense of justice can deny that Islam is truly the religion for the whole of mankind And Hajj is an eloquent testimony to that truth!

PRECEPTS OF HAJJ (REGULATIONS)

GENERAL :

Hajj is enjoined once in life on Muslims who can afford it, are free and fit to undertake the journey, are sane and adult. The Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* exhorted Muslims to perform Hajj early in life. He also warned the defaulters of the serious consequences of their neglecting this obligatory duty.

On entering Makka-tul-Mukar-ramah, it is **Sunnah** for a Hajj pilgrim to perform without avoidable delay, **Tawaaf** of Baitullah, which is known as **Tawaaf-ul-Qudoom.** For pilgrims entering Makkah with Niyyat of Hajj and **'Umrah, the Tawaaf** performed by them for 'Umrah meets the requirement.

There are three **Faraaiz** (Obligatory duties) and six **Waajibaat** (Essentials) pertaining to Hajj. They are enumerated below -

a) **Faraaiz (Obligatory Duties) of Hajj :**

1. Putting on **Ihraam,** with the express intention (Niyyat) for Hajj of any one of the three types, namely, **Ifraad, Qiraan** and **Tamattu'.**

2. **Wuqoof-ul-'Arafaat** (Presence in 'Arafaat) on the 9th of Zilhijjah at any time and for any duration after sunrise of the 9th upto the dawn of the 10th Zilhijjah. It is considered best to stay in **'Arafaat** from noon to sunset and to leave it just after sunset on the 9th WITHOUT offering **Maghrib** Prayer.

Menstruation, pre or post-natal bleeding is NOT a bar to presence of ladies in 'Arafaat.

3. **Tawaaf-uz-Ziyaarat** AFTER waiting in 'Arafaat and BEFORE returning to one's native place. It is **Sunnah** to perform this **Tawaaf** on the 10th of Zilhijjah, AFTER **Rami, Zabeeha** and **Halaq** or **Qasr.** However it is permissible till before sunset on the 12th of Zilhijjah.

Important Note : Omission of any one of the above **Faraaiz** makes the Hajj null and void. Such a pilgrim is, however, required to continue to follow the rituals of Hajj upto the last. He/she has to ensure a **Qazaa** Hajj subsequently as early as possible.

Unless and until the obligation of **Tawaaf-uz-Ziyaarat** is met with, the prohibition against making lvoe continues even though the pilgrim has removed Ihraam after **Rami, Zabeeha** and **Halaq** or **Qasr.**

b) **Waajibaat (Essentials of Hajj) :**

1. Stopover at **Muzdalifa** on the way from 'Arafaat to Mina, for the night between the 9th and the 10th of Zilhijjah.

2. Sa'ee of **Tawaaf-uz-Ziyaarat.**

3. Rami as in the following schedule -

a) at **Jamrat-ul-'Uqba** (also known as **Jamrat-ul-Kubra** and **Jamrat-ul-Ukhra**) on the morning of the 10th Zilhijjah, AFTER sunrise, but BEFORE **Zabeeha** AND **Halaq** or **Qasr.**

b) at all the three **Jamaraat** or **Jimaar** in the afternoon, on the 11th and 12th of Zilhijjah (and also on the 13th if one continues to stay in Mina till that day). **Rami** on these days BEFORE **Zawaal** is not allowed.

4. **Zabeeha** (Sacrifice) by all pilgrims, excluding **Mufrid** for whom it is optional.

5. **Halaq** or **Qasr,** only AFTER **Rami** and **Zabeeha.** (It is **Sunnah** to do so on the 10th of Zilhijjah)

Important Note : The three duties at Nos.3, 4 and 5 above should be performed in the same order, otherwise **Dam** will become necessary. **Zabeeha** and **Halaq** or **Qasr** can be postponed to the 11th or the 12th of Zilhijjah. In that case the pilgrim will continue to be in **Ihraam** and subject to all of its restrictions.

6. **Tawaaf-ul-Widaa',** by all those residing outside Haram.

Explanatory Notes :

Note 1. The type of Hajj, one chooses to perform out of the three types mentioned above, depends on one's **Niyyat,** expressly made AFTER putting on **Ihraam** AND after offering two **Raka'ts** of prayer, before pronouncing **Talbiah.**

Note 2. If the **Niyyat** is for Hajj only, it is **Ifraad** and the pilgrim is known as **Mufrid.** A Mufrid may not offer **Zabeeha.**

If the **Niyyat** is for Hajj and **'Umra** both, that is, performing 'Umra and Hajj WITHOUT

removing **Ihraam**, it is **Qiraan** and the pilgrim is known as **Qaarin.** It is forbidden for a Qaarin to have Halaq or Qasr, after 'Umrah and before Hajj

If the **Niyyat** is for performing **'Umrah** in the first instance during the months of Hajj--from the 1st of Shawwaal upto the 7th of Zilhijjah, removing **Ihraam** after **Halaq** or **Qasr** AND putting on **Ihraam** AGAIN on or before the 8th Zilhijjah, with the **Niyyat** of Hajj, it is **Tamattu'** and the pilgrim is known as **Mutamatti'.** In this case Hajj has to be performed during the same year without returning to one's native place

Note 3. The Arabic Text, with Transliteration and Translation in English of Niyyats for various occasions are given below Preferably a Niyyat should be pronounced in Arabic, but if one feels any difficulty in doing so, pronouncement of its substance in one's own language is permissible.

a) Niyyat for 'Umrah :

اَللّٰهُمَّ اِنِّیْ اُرِیْدُ الْعُمْرَةَ فَيَسِّرْهَا لِیْ
وَتَقَبَّلْهَا مِنِّیْ.

Transliteration : ***Al-laa-hum-ma in-nee u-ree-dul-'um-ra-ta fa-yas-sir-haa-lee wa ta-qab-ba-lu-haa min-nee.***

Translation : O Allah! I intend 'Umrah Render it easy for me and be pleased to grant me your acceptance for it

b) Niyyat for Hajj Qiraan:

اَللّٰهُمَّ اِنِّیْ اُرِیْدُ الْحَجَّ وَالْعُمْرَةَ فَيَسِّرْهُمَا لِیْ
وَتَقَبَّلْهُمَا مِنِّیْ

Transliteration : ***Al-laa-hum-ma in-nee u-ree-dul-haj-ja wal-'um-ra-ta-fa-yas-sir-hu-maa-lee wa ta-qab-bal-hu-maa min-nee.***

Translation : O Allah! I intend Hajj as well as 'Umrah Render them easy for me and be pleased to grant me your acceptance for both

c) Niyyat for Hajj Tamattu':

Firstly for **'Umrah** as in (a) above Thereafter for Hajj as in (d) below

d) Niyyat for Hajj Ifraad :

Transliteration : ***Al-laa-hum-ma in-nee u-ree-dul-haj-ja fa-yas-sir-hu-lee wa ta-qab-bal-hu min-nee.***

Translation : O Allah! I intend Hajj Render it easy for me and be pleased to grant me your acceptance for it.

Note 4. The restrictions of **Ihraam** come into force on proclaiming **Talbiah.** The **Talbiah** is proclaimed after putting on **Ihraam** and offering two **Rak'ats** of **Nafl** prayer, if it is time to do so If the time is such as saying of **Nafl** prayer is not allowed, the **Nafl** Rak'ats will NOT be offered In this case proclamation of **Talbiah** will suffice It is **Sunnah** to repeat **Talbiah** thrice Men should do so a little loudly but the woman quietly.

REGULATION FOR WOMEN :

Faraaiz and Waajibaat of Hajj are common to both men and women. There are, however, certain concessions and relaxations or slight deviations in the case of women mostly because their being of different sex. These are noted below for ready reference :-

1. It is a condition of Hajj for a woman that she accompanies a **Mahram** to and from Saudi Arabia and throughout the Hajj Elderly ladies of 60 years and above are exempt from this if they are in the company of persons who can afford protection to them

2. Ihraam for a woman is her own NORMAL dress, which should be neat, clean, ritually pure, and preferably NOT white.

3. While in **Ihraam,** women should however tie over thier head a scarf, preferably of white plain cloth, to keep their hair in position and to prevent it from falling. While doing **Masah** of the head during ablution, the scarf should be removed, as **Masah** of the head is obligatory.

4. The condition of a special type of footwear as in the case of men, during **Ihraam** is also dispensed with, in the case of women

5. Women are not required to observe **Ramal and Iztibaa'** during **Tawaaf.**

6. Women are not required while performing **Sa'ee** to run over the distance between two green pillars between Safa and Marwah

7. There is no time specified for **Rami** by women Preferably they should perform it at night when there would be no rush of male pilgrims

8. Qasr, that is cutting of hair, is allowed to women in place of

Halaq which is **haraam** for them. For **Qasr,** a lock of hair, about the length of finger's upper most joint from out of a woman's total hair, after combing them backwards by the two hands, is to be cut from the tail end of the hair. The cutting should be done by oneself or, after coming out of the restrictions of **Ihraam,** by a **Mahram** or by another woman.

9. While in **Ihraam,** women can wear jewellery, ornaments, as also gloves and socks, but it is better not to do so.

10. During the days of menstruation, pre or post-natal bleeding, women are not to offer *two* **Rak'ats** *of* **Nafl** prayer, otherwise offered, after putting on **Ihraam.**

11. Women are to pronounce **Talbiah** quietly, if alone they can do so a little loudly.

12. While in **Ihraam,** or during **Wuqoof-ul-'Arafaat,** if bleeding sets in, the woman concerned should renew her **Niyyat** for **Ihraam** after ablution, and, if possible after taking a bath.

13. **Tawaaf-ul-Widaa'** is **Sunnah** in the case of women and **Waajib** for men. A women in the period of menstruation can dispense with it.

14. Acts which nullify Hajj are common in the case of men and women, as also the penalties for acts of omission and commission (Jinaayaat).

TAWAAF-UL-WIDAA' :

For those living outside the boundaries of **Meeqat,** it is **Waajib** that at the time of their departure from Makka-tul-Mukarramah, they perform **Tawaaf** to bid good-bye. This **Tawaaf** is called **Tawaaf-ul-Widaa'** or **Tawaaf-us-Sadr.** It is the last **Waajib** of Hajj, for all those living outside the boundaries of **Meeqaat.**

A women who has duly complied with all the fundamentals and **Wajibaat** of Hajj and whose **Mahram** is embarking on the return journey, if at that time she enters her period of menstruation, pre or post-natal bleeding, **Tawaaf-ul-Widaa'** will not be necessary for her. She should not enter the mosque but instead stand near the gate and take leave after making supplications to Allah. It is not binding on the Mahram of that woman and/or the pilgrim caravan, to stay on, till the woman attains her ritual purity.

A Nafl Tawaaf performed before one's departure can be a substitute for **Tawaaf-ul-Widaa'** but it is preferable to perform a fresh **Tawaaf** with an express **Niyyat** before one's departure. If after performing **Tawaaf-ul-Widaa'** one extends his stay in Makka-tul-Mukarramah for some reason, repetition of **Tawaaf-ul-Widaa'** at the time of one's actual departure is **Mustahab**(desirable).

After **Tawaaf-ul-Widaa'** one should offer two **Rak'ats** of prayer. Thereafter one should have a drink of **Zamzam** while standing with face towards **Ka'bah** and thereafter one should take leave of Baitullah.

Before **Tawaaf-ul-Widaa'** *one is at liberty to perform as many* **'Umrahs** as he can possibly perform. For the purpose of **Ihraam,** one has necessarily to go out of the precincts of **Haram.** The nearest point outside the precints of **Haram** is **Tan'eem.** The other point further away is **Ji'irr'aanah.**

STEPS TO 'UMRAH AND HAJJ OF VARIOUS TYPES :

a) **Steps to 'Umrah.**

1. Ihraam for 'Umrah
2. Tawaaf-ul-'Umrah with Ramal and Iztibaa'
3. Sa'ee of 'Umrah
4. Halaq or Qasr
5. Removal of Ihraam. That is to say, Restrictions of Ihraam come to an end

b) **Steps to Hajj-i-Tamattu'.**

1-5. Same as those stated against items 1 to 5 under (a) above

6. Ihraam for Hajj on or before the 8th of Zilhijjah
7. Reach Mina on the 8th Zilhijjah before Zuhr
8. Leave Mina for 'Arafaat on the 9th Zilhijjah, and stay there upto sun-set
9. Leave 'Arafaat for Muzdalifa after sun-set, stay in Muzdalifa for the night
10. Leave Muzdalifa for Mina a little before sun-rise on the 10th Zilhijjah
11. Stay in Mina
12. Rami of Jamrat-ul-'Uqba, before Zawaal
13. Zabeeha (Obligatory)
14. Halaq or Qasr
15. Removal of Ihraam. That is to say, the Restrictions of Ihraam come to an end

16. Tawaaf-uz-Ziyaarat of Baitullah in Makkah with Ramal.
17. Sa'ee of Tawaaf-uz-Ziarat.
18. Return to Mina and stay at Mina for the 11th and 12th Zilhijjah.
19. Rami of all the three Jimaar, in TURNS, on the 11th AND 12th Zilhijjah, after Zawaal
20. Leave Mina for Makka-tul-Mukar-ramah before sunset on the 12th of Zilhijjah
21. Tawaaf-ul-Widaa', without Ramal or Iztibaa', on leaving Makka-tul-Mukarramah

(c) Steps of Hajj-i-Qiraan.

1. Ihraam for Hajj and 'Umrah
2. Tawaaf-ul-'Umrah with Ramal and Iztibaa'
3. Sa'ee of 'Umrah
4. Tawaaf-ul-Qudoom with Ramal and Iztibaa'
5. Sa'ee of Hajj

6 to 19. Same as Steps Nos 7 to 16 (without Ramal) and 18 to 21 under (b) above

(d) Steps of Hajj-i-Ifraad.

1. Ihraam for Hajj only.
2. Tawaaf-ul-Qudoom WITH Ramal and Iztibaa'

3 to 8. Same as Steps Nos 7 to 12 under (b) above

9. Zabeeha (Optional)

10 to 17. Same as Steps Nos 14 to 21 under (b) above

PENALTIES FOR JINAAYAAT :

1. General.

Jinaayat (plural Jinaayaat) literally means a fault or a lapse In the context of Hajj it means doing or going for things prohibited in Ihraam or within the boundaries of Haram, or omission of or deviation from Waajibaat (Essentials) of Hajj There are different kinds of Jinaayaat small, significant or grave committed with excuse or without excuse There is a specific penalty prescribed for each Jinaayat, the rule being that the more serious the violation, the heavier is the penalty The penalties are equally applicable to men and women without distinction unless otherwise stated

2. Different Kinds of Jinaayaat:

(a) These relate to violation of restrictions of Ihraam, namely, (1) using of perfume, (2) wearing of stitched clothes or knitted garments by men, (3) covering of head and/or face by men, and covering of face by women, (4) removing hair from any part of the body, (5) pruning of nails, (6) making love, (7) omission of any of the Waajibaat of Hajj, and (8) hunting or helping others in hunting

(b) Jinaayaat of Haram These are (1) hunting or helping a hunter, or teasing an animal within the boundaries of Haram, and (2) cutting of trees or grass within its precincts

(c) Jinaayaat concerning Waajibaat of Hajj The Waajibaat of Hajj are six as detailed in the general Regulations at B

3. Penalties of Different Kinds of Jinaayaat :

The Table below describes the extent of different kinds of Jinaayaat with their examples, and the penalties therefor It should enable a pilgrim himself to assess the penalty on Jinaayaat not covered by the examples He should be more careful in keeping away from Jinaayaat and if it happens to be committed to pay the prescribed penalty for it

(a) Little slip WITHOUT EXCUSE, for example (1) killing or removing from body or clothes louse/lice, (2) taking a bath with soap, (3) rubbing the body to remove dirt For all such acts Sadaqa equal to a quarter of a loaf, One piece of date fruit or one Qursh (a piaster) becomes due

(b) Trifle laps WITHOUT EXCUSE, for example (1) killing or removing louse/lice from clothes or the body, (2) wearing of stitched clothes for a short while for one hour or less, (3) covering of the head or face by men by normal means, that is, cap, turban, handkerchief For all such acts Sadaqa equal to a handful of food grains becomes due

(c) Small mistake WITHOUT EXCUSE, for example (1) killing or removing from the body four or more lice, (2) covering of the head or face by men by normal means for one day or one night, (3) use of a small quantity of perfume on a small part of the body nose, ear or finger, (4) use of a small quantity of perfume over a large part of the body such as head, beard, arm, (5) pruning of nails of BOTH the hands at one time upto four nails (here Sadaqa becomes due for each nail so pruned), (6) wearing of stitched clothes, or of footwear covering the bone in the upper part of the foot called Talasal, for less than a day or a night, (7) performing less than half of Tawaaf-uz-Ziyaarat, or Tawaaf-

ul-'Umrah, or Tawaaf-ul-Qudoom, or Tawaaf-ul-Widaa', or Tawaaful-'Umrah, or Nafl Tawaaf, without ablution For all such acts Sadaqa equal to Sadaqat-ul-Fitr, that is half a Saa' of Wheat or one Saa' of barley becomes due (One Saa' is equal to 3 265 kgs)

Important Note : In the example given at No (7) just above, if the pilgrim makes Wuzu and performs the Tawaaf again, no penalty will lie

(d) Small mistake WITH EXCUSE, for example continuing Tawaaf after loss of ablution in the fourth or subsequent round of Tawaaf, for which Fasting for one day become due No penalty will however lie if the pilgrim completes the Tawaaf after making Wuzu afresh

(e) Significant violation WITH EXCUSE, for example (1) wearing of stitched clothes for one day or one night, (2) cutting of hair from one fourth of the head, (3) pruning of nails of both the hands or more than four nails For such acts Sadaqa equal to three Saa' is called for, with the option of keeping fast for three days or offering of one Dam.

(f) Significant omission WITHOUT EXCUSE, for example (1) use of perfume during Ihraam on a limb or a part of the body, such as head, beard, face, thigh, palm, even if rubbed away soon after application it is the quantity and quality of perfume that determine the seriousness of violation, a large quantity of perfume or a perfume of high quality even if used on a small part of the body or dress, (2) application of Hina (myrtle leaf) on hand and/or foot or head by women or on beard or head by men, (3) wearing of stitched clothes for one day or one night, (4) wearing of socks or ordinary footwear, covering the middle high bone on the upper part of the foot (called Talasal) for one day or one night, (5) performing Tawaaf-uz-Ziarat or a major part of it, without ablution (a pilgrim will be absolved of the penalty if he makes Wuzu again so as to remove this stricture upon himself), (6) omission of Tawaaf-uz-Ziaarat AND also delaying Tawaaf-ul-Widaa' beyond the 12th Zilhijjah, (7) performing Tawaaf-uz-Ziaarat without ritual purity AND performing Tawaaf-ul-Widaa' after purity but beyond the 12th of Zilhijjah For such acts one Dam becomes due

Note : Putting of a long coat, over coat, etc over the shoulders without actually letting the arms into the sleeves, does not call for any penalty

(g) Serious Mistake WITHOUT EXCUSE, for example (1) application of layer of myrtle leaf (Hina) paste on head for full one day OR full one night, (2) Omission of Tawaaf-uz-Ziaarat, (3) performing Tawaaf-uz-Ziaarat without ritual purity and then also delaying Tawaaf-ul-Widaa' beyond the 12th of Zilhijjah, (4) violations like those mentioned in (1) to (4) in sub-para, (f) above requiring one Dam, if committed by a Qaarin before performing 'Umrah for such acts TWO DAMS become due.

Important Note : In case of a pilgrim who happens to do Tawaaf-uz-Ziaarat or performs it contrary to its requirements, his Tawaaf-ul-Widaa' can be the substitute for it but with the penalty of one Dam, if the latter Tawaaf was performed from the 10th to the 12th Zilhijjah (that is within the days of Nahr) and Two Dams if Tawaaf-ul-Widaa' was performed after the 12th of Zilhijjah

(h) Grave violation WITHOUT EXCUSE, for example (1) making Tawaaf-uz-Ziyaart with ritually unclean body, (2) making love after Wuqoof-ul-'Arafaat but before Halaq or Qasr, or after Halq or Qasr but before Tawaaf-uz-Ziaarat, (3) in the case of ladies, making Tawaaf during menstruation, pre or post-natal bleeding For all such acts Budna becomes due

4. It should be noted that contravention of restrictions of Ihraam or of Haram, even if committed through ignorance, mistake, forgetfulness, or unintentionally or in sleep, unconsciousness, or intoxication or because of poverty or because of a disability or without any disability, are subject to penalty, even if the same be caused by someone else

5. Immediate payment of penalty is not Waajib but it is commendable In the case of old person it is Waajib to discharge their obligation in this behalf quickly or make a will therefore It will be a sin not to make a will

to ensure payment of penalty. If the heirs pay the penalty due on the deceased, it will meet the requirement.

VISIT TO MADINAH MUNAWWARAH :

In every Muslim heart there is a very strong and sincere longing for a visit to Madinah Munawwarah One keeps on praying to Allah openly and secretly for the first available opportunity to do so. Hajj is the auspicious occasion when this life's prime wish can be realised

Besides, the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* has been graciously pleased to disclose his own feelings of love for his followers in this matter in a number of his Sayings (Ahaadith) The Sayings are to the effect that a visitor to Madinah will be (1) the Holy Prophet's *(Sallallahu 'alaihi wa sallam)* neighbour in the hereafter, (2) will be entitled to his (the Prophet's -- *Sallallahu 'alaihi wa sallam*) intercession on the Day of Judgement, (3) the visiting of the Mausoleum of the Holy Prophet *(Sallallahu 'alaihi wa sallam)* is like visiting him in life, and (4) one who comes for Hajj and does not come to Madinah for any reason, does a great injustice to the Holy Prophet *(Sallallahu 'alaihi wa sallam)*.

The above Ahaadith make it all the more incumbent for the Hajj pilgrims to proceed to Madinah either before or after the Hajj at least for such a period of time as will enable him to offer forty daily prayers (Farz Salaat) in Masjid-un-Nabi *(Sallallahu 'alaihi wa sallam)* that is, for full eight days.

Needless to say when in Madinah one should be full of love and respect for the Holy Prophet *(Sallallahu 'alaihi wa sallam)*, his ahl-i-bait (members of his household), and his Sahaaba *(Razi Allahu 'anhum)* (Companions), and keep oneself engaged in devotional acts The best thing to do in Madinah is offering of Salaat-o-Salaam and reciting Quraan Majeed

For supplications to be made and shrines to be visited while in Madinah, detailed books on Hajj may be consulted

HAJJ-I-BADAL – PILGRIMAGE BY PROXY :

It is permissible and valid in the **Sh'ariah** (Islamic law) for one, on whom Hajj is Farz and who is unable to perform Hajj in person due to some physical disability to authorise someone else to perform Hajj on his/her behalf The permission is, however, subject to three important conditions Firstly, it can be availed of only by persons for whom it is obligatory (Farz) to perform Hajj. Secondly, the donor, that is, Aamir (one who authorises someone else to perform Hajj on his/her behalf) will be duty-bound to perform Hajj in person if at any time later the disability disappears Thirdly, the Mamoor, that is, the proxy (one authorised to perform Hajj on behalf of someone else) should be one who has already performed Hajj on his/her own behalf If not, the Mamoor, on entering the Haram in Makka-tul-Mukarramah will incur the obligation of **Hajj-i-Farz**, irrespective of his/her status and/or circumstances.

It is advisable for practica considerations that the Mamoo should be a male adult perso although there is no bar agains females in this matter

Duties of Aamir : (1) Th Aamir has to make the request t Mamoor directly. If unable t arrange for Hajj-i-Badal in life, on should leave a will to that effect If one fails to make such a will, th heir(s) of the deceased may for th sake of reward and hoping fo forgiveness and mercy of Allah o the deceased, arrange for **Hajj-i-Badal.** In case of a will for **Hajj-i-Badal** the Hajj expenses are t be met out of the assets of th deceased before their allocatio according to the Shari'ah to th heir(s) In the absence of such will, the heir(s) if they decide i favour of **Hajj-i-Badal** for th deceased, will have themselves t meet the expenses as may b agreed upon

(2) To provide expenses an amenities for the Mamoor on th scale of his/her own manner of Ha and standard of living.

(3) To give clear guidanc regarding his/her wishes in th matter of performance of Haj rituals particularly the type of Haj namely, **Ifraad** (Hajj only) **Qiraa** (Hajj and 'Umrah, withou removing **Ihraam** after 'Umrah and **Tamattu'** (Hajj and 'Umrah removing Ihraam after 'Umrah, an putting it on again for Hajj)

(4) To authorise Mamoor t use his discretion in matters o detail, keeping foremost, as far a possible, the wishes of **Aamir** in the matter of Hajj requirements

(5) To undertake to defray in full the actual **bonafide** Hajj expenses as also the out of pocket expenses of Mamoor and not to try to strike a bargain for **Hajj-i-Badal** at a sum of money fixed in advance

Duties of Mamoor : (1) To obtain detailed instructions of **Aamir** and to follow them strictly and sincerely

(2) To make **Niyyat** for the type of Hajj desired by **Aamir.**

(3) To keep the interest of **Aamir** uppermost and generally to act in his **(Aamir's)** best interest

(4) To take care not to jeopardize the purpose of **Aamir.**

(5) To render account of Hajj and other expenses incurred and to offer to return the balance if any, as also the unused goods, utencils, etc , to **Aamir.**

(6) To proceed in time to perfom the Hajj, and not to postpone it to the next year without valid excuse in the **Shari'ah** and without authority from **Aamir** as **Dam** becomes due on unauthorised postponement, and the **Mamoor** will have to pay for it from his/her own pocket

(7) Not to undertake to perform Hajj for two persons at a time, as the effort will go waste and count for neither

(8) To perform **Hajj-i-Qazaa** on his/her own in case **Hajj-i-Badal** gets null and void for omission of anyone of the three **Faraaiz-of-Hajj,** namely, **Ihraam, Waqoof-ul-'Arafat** and **Tawaaf-uz-Ziyaarat.**

Important Note : In the above case, Aamir will not be absolved of the obligation of his own Farz **Hajj.**

NEWS AND VIEWS

PROPAGATION OF ISLAMIC CULTURE

In support of the various fields of action and the spread of Islamic culture, two agreements have recently been signed between the World Islamic Call Society (WICS) and ministry of foreign relation in the Sudan and the Arab, Educational and cultural and Scientific Organization (ALECSO)

The first agreement provides for the opening of WICS office in the Sudanese capital Khartoum and enabling it to assume all Isalmic activities on equal footing with all international organizations operating in the country

The second agreement was instituted on 1980 agreement between WICS and the Organization in line with WICS's objectives set by the general meeting and the International Council of Islamic Call

The agreement singled four fields of cooperation namely education, culture, science and other organizational affairs

The third article of the agreement says that WICS assumes its activities through its office and centres and will carry out the following objectives

- Spread Islamic call and build schools and Islamic centres
- Staging and holding seminars, lectures and gatherings aiming at enlightening Islamic awareness
- Conducting charitable and humanitarian work
- Publicizing of Islamic books, and researches.

(Courtesy : The Muslim World)

MUSLIMS IN PORTUGAL

LISBON : Portugal has about 15,000 Muslims who established an Islamic organization in 1967 They also built a central mosque in Lisbon which was officially opened on March 29, 1985. According to Aladeh Karim Abu Abdullah, Secretary General of the Arab Chamber of Industry, there are five million Muslims in the world who speak Portuguese specially in former Portuguese colonies in Africa such as Mozambique where one-third of the population is Muslim. (IINA)

(Courtesy : Da'wah Highlights)

ISLAM IN KOREA

At present there are 80,000 Muslims in South Korea Most of the country's Islamic activities take place in Kwangju, where its entire population of 3,000 people have embraced Islam Kwangju is located 60 Kms from Seoul Islam has also spread to other parts of South Korea A grand mosque has been built in Seoul An Islamic university will also be built in the country.

(Courtesy The Minaret)

CHAPTER 18
SOO-RA-TUL-KAHF

(Continued from March 07, 1998 Issue)

SECTION 3 (Continued)	***RU-KOO' 3*** *(Continued)*	ركوع ٣ (متبع)
19 And in the same way did We rouse them (from sleep),	*19. Wa ka-zaa-li-ka ba-ʿaṣ-naa-hum*	وَكَذٰلِكَ بَعَثْنٰهُمْ
so that they might question one another	*li-ya-ta-sāā-a-loo bai-na-hum.*	لِيَتَسَآءَلُوْا بَيْنَهُمْ
One of them said How long have you stayed ?	*Qaa-la qāā-i-lum-min-hum kam la-biṣ-tum.*	قَالَ قَآئِلٌ مِّنْهُمْ كَمْ لَبِثْتُمْ
They said . We stayed a day or the part of a day	*Qaa-loo la-biṣ-naa yau-man au baʿ-ḍa yaum.*	قَالُوْا لَبِثْنَا يَوْمًا اَوْ بَعْضَ يَوْمٍ
They said Your Lord (alone) knows best how long you have stayed	*Qaa-loo rab-bu-kum aʿ-la-mu bi-maa la-biṣ-tum.*	قَالُوْا رَبُّكُمْ اَعْلَمُ بِمَا لَبِثْتُمْ
Now send one of you with this your silver coin to the city	*Fab-ʿa-ṣoo a-ḥa-da-kum bi-wa-ri-qi-kum haa-zi-hee i-lal-ma-dee-na-ti*	فَابْعَثُوْٓا اَحَدَكُمْ بِوَرِقِكُمْ هٰذِهٖٓ اِلَى الْمَدِيْنَةِ
and let him see which (available) food is the purest,	*fal-yan-ẓur aiee-yu-hāa az-kaa ta-ʿaa-man*	فَلْيَنْظُرْ اَيُّهَآ اَزْكٰى طَعَامًا
and bring you some provision from it,	*fal-ya'-ti-kum bi-riz-qim-min-hu*	فَلْيَاْتِكُمْ بِرِزْقٍ مِّنْهُ
and let him be polite and do not let him make anyone know about you	*wal-ya-ta-lat-taf wa laa yush-ʿi-ran-na bi-kum a-ḥa-daa.*	وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ اَحَدًا ۝
20 Surely, if they come to know of you,	*20. In-na-hum ieen-yaẓ-ha-roo ʿa-lai-kum*	اِنَّهُمْ اِنْ يَّظْهَرُوْا عَلَيْكُمْ
they will stone you or turn you back to their creed,	*yar-ju-moo-kum au yu-ʿee-doo-kum fee mil-la-ti-him*	يَرْجُمُوْكُمْ اَوْ يُعِيْدُوْكُمْ فِيْ مِلَّتِهِمْ
and then you will never prosper	*wa lan tuf-li-ḥoo i-zan a-ba-daa.*	وَلَنْ تُفْلِحُوْٓا اِذًا اَبَدًا ۝

21 Thus did We inform (the people) about them (i.e the Companions of the Cave),	*21. Wa ka-zaa-li-ka aʿ-ṣar-naa ʿa-lai-him*	وَكَذٰلِكَ أَعْثَرْنَا عَلَيْهِمْ
so that they may know that Allah's Promise is true,	*li-yaʿ-la-mōo an-na waʿ-dal-laa-hi ḥaq-qunw-*	لِيَعْلَمُوْٓا أَنَّ وَعْدَ اللّٰهِ حَقٌّ
and as for the Hour (of Judgement), there is no doubt concerning it	*wa an-nas-saa-ʿa-ta laa rai-ba fee-haa.*	وَّأَنَّ السَّاعَةَ لَا رَيْبَ فِيْهَا
When they were disputing among themselves concerning their affair.	*Iz ya-ta-naa-ẓa-ʿoo-na bai-na-hum am-ra-hum*	إِذْ يَتَنَازَعُوْنَ بَيْنَهُمْ أَمْرَهُمْ
they said Construct a building over them.	*fa-qaa-lub-noo ʿa-lai-him bun-yaa-naa.*	فَقَالُوا ابْنُوْا عَلَيْهِمْ بُنْيَانًا
Their Lord knows best about them	*Rab-bu-hum aʿ-la-mu bi-him.*	رَبُّهُمْ أَعْلَمُ بِهِمْ
Those who prevailed in the affair said	*Qaa-lal-la-zee-na gha-la-boo ʿa-lāa am-ri-him*	قَالَ الَّذِيْنَ غَلَبُوْا عَلٰٓى أَمْرِهِمْ
22 We will build a place of worship over them	*22. la-nat-ta-khi-zan-na ʿa-lai-him-mas-ji-daa.*	لَنَتَّخِذَنَّ عَلَيْهِمْ مَّسْجِدًا ﴿٢١﴾
Some will say They were three, the fourth being their dog.	*Sa-ya-qoo-loo-na ṣa-laa-ṣa-tur-raa-bi-ʿu-hum kal-bu-hum*	سَيَقُوْلُوْنَ ثَلٰثَةٌ رَّابِعُهُمْ كَلْبُهُمْ
and others will say They were five, the sixth being their dog, guessing at random	*wa ya-qoo-loo-na kham-sa-tun saa-di-su-hum kal-bu-hum raj-mam-bil-ghai-bi*	وَيَقُوْلُوْنَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ
And they will say They were seven, the eighth being their dog	*wa ya-qoo-loo-na sab-ʿa-tunw-wa ṣaa-mi-nu-hum kal-bu-hum.*	وَيَقُوْلُوْنَ سَبْعَةٌ وَّثَامِنُهُمْ كَلْبُهُمْ
Say My Lord best knows their number-none knows them except a few	*Qur-rab-bēe aʿ-la-mu bi-ʿid-da-ti-him-maa yaʿ-la-mu-hum il-laa qa-leel.*	قُلْ رَّبِّيْٓ أَعْلَمُ بِعِدَّتِهِمْ مَّا يَعْلَمُهُمْ إِلَّا قَلِيْلٌ

So enter not into argument concerning them except in a cursory way,	***Fa-laa tu-maa-ri fee-him il-laa mi-rāā-an ẕaa-hi-ranw-***	فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَآءً ظَاهِرًا
nor enquire about them from any one of them	***Wa laa-tas-taf-ti fee-him-min-hum a-ḥa-daa.***	وَلَا تَسْتَفْتِ فِيهِم مِّنْهُمْ أَحَدًا ﴿٢٢﴾
SECTION 4	***RU-KOOʿ 4***	ركوع ٤
23 And never say of anything I will do it tomorrow,	***23. Wa laa ta-qoo-lan-na li-shai-in in-nee faa-ʿi-lun zaa-li-ka gha-daa.***	وَلَا تَقُولَنَّ لِشَاْىْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا ﴿٢٣﴾
24 (Without adding), 'If Allah will';	***24. Il-lāa aieen-ya-shāā-al-laa-hu***	إِلَّا أَن يَشَاءَ اللَّهُ
and remember your Lord when you forget (to say that) and say	***waz-kur rab-ba-ka i-zaa na-see-ta wa qul***	وَاذْكُر رَّبَّكَ إِذَا نَسِيتَ وَقُلْ
Maybe, my Lord will guide me to a way, nearer than this, to righteousness	***ʿa-sāa aieen-yah-di-ya-ni rab-bee li-aq-ra-ba min haa-zaa ra-sha-daa.***	عَسَىٰ أَن يَهْدِيَنِ رَبِّي لِأَقْرَبَ مِنْ هَٰذَا رَشَدًا ﴿٢٤﴾
25 And they stayed in their Cave for three hundred years, and some add nine (more)	***25. Wa la-bi-ṣoo fee kah-fi-him ṣa-laa-ṣa mi-a-tin si-nee-na waẓ-daa-doo tis-ʿaa.***	وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا ﴿٢٥﴾
26 Say Allah knows best how long they stayed	***26. Qu-lil-laa-hu aʿ-la-mu bi-maa la-bi-ṣoo.***	قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا
In His knowledge are the secrets of the heavens and the earth.	***La-hoo ghai-bus-sa-maa-waa-ti wal-arḍ.***	لَهُ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ
How clearly He sees and hears!	***Ab-ṣir bi-hee wa as-miʿ.***	أَبْصِرْ بِهِ وَأَسْمِعْ
They have no protecting friend other than Him,	***Maa la-hum-min doo-ni-hee minw-wa-liee-yinw-***	مَا لَهُم مِّن دُونِهِ مِن وَلِيٍّ
nor does He associate any one in His command	***wa laa yush-ri-ku fee ḥuk-mi-hee a-ḥa-daa.***	وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا ﴿٢٦﴾

COMMENTARY

SECTION - 3 (Continued)

VERSES NO: 19-22 : At last when Allah wakened them from their sleep they began to ask one another how long they had been sleeping in the cave They gave different replies to this question and felt that the truth about the correct period of their sleep in the cave was known only to All-Knowing Allah Thereafter they asked one of their companions to go to the market with some old coins to bring some food They were asked to take all precautions to maintain secrecy about their identity and movements, lest the infidels of the city should stone them or turn them away from their Eeman At long last Allah informed the people and the king of the details of this strange story of the Companions of the Cave, so that the people might know that Allah is True in His promise and the Day of Judgement is sure to come At the time these youths awoke from their sleep the entire civilisation had undergone a total change and the majority were most probably on the Christian Faith which was the religion of truth at that time Out of regard for these Companions of the Cave the people began to think of setting up a monument or building a Mosque (Church) in their honour

After hearing this strange, rather an extraordinary account, the people around the Holy Prophet *(Sallallahu 'alaihi wa sallam)* began to make conjectures about the correct number of the Companions of the Cave -- all at randum Allah asks the Holy Prophet *(Sallallahu 'alaihi wa sallam)* to close the dispute by telling the people that the truth is known only to Allah and a very few knowledgeable persons, if any

SECTION - 4

VERSES 23-26 : It has been narrated that when at the instance of the Jews the polytheists of Makkah put to the Holy Prophet *(Sallallahu 'alaihi wa sallam)* the three questions, already mentioned in the INTRODUCTION, he *(Sallallahu 'alaihi wa sallam)* promised to provide the answers "tomorrow" in the hope that he *(Sallallahu 'alaihi wa sallam)* would get them from Hazrat Jibreel *(alaihis salaam)* on his next visit However, Angel Jibreel *(alaihis salaam)* did not visit the Holy Prophet *(Sallallahu 'alaihi wa sallam)* for fifteen days At this the polytheists and the Jews both began to taunt the Holy Prophet *(Sallallahu 'alaihi wa sallam)* All this caused great distress and grief to the Messenger of Allah At last Angel Jibreel *(alaihis sallam)* called on the Holy Prophet *(Sallallahu 'alaihi wa sallam)* and the latter was able to furnish answers to the three questions At the same time Allah commanded His Messenger *(Sallallahu 'alaihi wa sallam)* never to claim to do anything without modifying his claim with the words إِلَّآ أَنْ يَّشَآءَ اللّٰهُ (If Allah so wills) He was also commanded, on forgetting anything, to remember his Lord (Allah) Who alone has the power to bring back to the memory forgotten things and is Able to provide a much nearer and more direct path to right guidance and righteousness The same command has been given in verse No 39 of this very Soo-rah with a slight difference in the words, viz مَا شَآءَ اللّٰهُ لَا قُوَّةَ إِلَّا بِاللّٰهِ meaning "Allah's will be done, there is no power but with Allah" It occurs in the Ahadis that when Allah favours a man with freedom from want and grants him prosperity he should express his gratitude to Merciful Allah in the words cited above That is why, it is a common practice that the people hang on the front of their buildings plates containing the words " مَا شَآءَ اللّٰهُ " It is said that the Companions of the Cave remained in the Cave three hundred and nine years This dispute about the number of the Companions or that of the years they remained in the Cave has been wound up by Almighty Allah by asserting that the exact knowledge of all things rests with Him Who alone knows all the apparent and secret things of the heavens and the earth Allah sees and hears everything and He shares His Power, Authority Command or Sovereignty with none

(To be continued in the next issue).

التى كان الاتباع قد حفظوها عن ظهر قلب . واحدى النسخ المجلدة المدعوة " المصحف " موجودة حتى الآن فى طاشقند (روسيا) . وقد ثبت من نسخة لهذا النص نشرت فى ١٩٠٠م ان القرآن الكريم نزيه وصادق اليوم كما كان يوم نزوله .

نتعلم من تعليمات الانبياء من امثال ابراهيم ، موسى وعيسى (عليهم السلام) حقائق الحسنات كالتقوى والعدل والعزة والامانة والصبر والجرأة الروحانية . وخلاصة كل هـذه التعليمات ان الله واحد ولا اله الا هو ، من الواجب العمل على شريعته . وتقع على عاتق الانسان مسئولية ادبية حتمية تجاه الخالق .

ان العالم العربى يحمل افكارا خاطئة عديدة حول عقيدة الاسلام الاساسية والمعنى الحقيقى للاسلام . فعلينا جميعا ان نبذل الجهود ونتقاسم فيما بيننا المعلومات المشتركة ، المعلومات التى ستكشف صداقة اتباع الصراط المستقيم .

ينبغى علينا نحن المسلمين ان نكون اكثر الناس فرحا ، عملا ، نجاحا واجتهادا بين مجتمعنا وفى المدن . وذلك لان الله الرحمن الرحيم قد وعدنا ان يجرى جهودنا جزاء حسنا لو اطعنا الله فى مرضاته .

بعد ان بحثت الموضوع وأديت الصلوات ارجو ان تعليقاتى ، وان كانت متواضعة ، ستؤدى الى حسن تفاهم كيف انا . حديث عهد بالاسلام وملايين من الناس عبرى يفتخرون بالاعلان : نحن مسلمون ونحيا فى حدود شريعة الاسلام .

مجلة استريت باث

تعريب : اقبال حسين انصارى

الظلم يذهب البركة

روى عن عبد الله بن عباس رضى الله عنهما ان ملكا خرج يسير فى مملكته مستخفيا بمكانه ، فنزل على رجل له بقرة ، فراحت البقرة فحلبت قدر قلتين ، فعجب الملك لذلك وحدث نفسه باخذها ، فلما راحت من الغد حلبت على النصف ، فقال الملك . ما بال حلابها قد نقص ، اوعت فى غير مرعاها بالامس ؟

قال : لا ، ولكن اظن ان ملكنا هم باخذها فنقص لبنها ، فان الملك اذا ظلم او هم بالظلم ذهبت البركة ، فعاهد الله فى نفسه . فراحت من الغد . فحلبت حلاب قلتين فتاب الملك ، وعاهد ربه : لا عدلن ما بقيت .

قال الطرطوشى : وهكذا تتعدى سائر اعمال الملوك وعزائمهم ومكنون ضمائرهم الى الرعية ، ان خيرا فخير وان شرا فشر

بشكر مجلة الامة

علماء المسلمين و التاريخ

و اول من نظم نقد الروايات التاريخية ، ووضع القواعد لذلك علماء الدين الاسلامى ، فانهم اضطروا الى الاعتناء باقوال النبى ﷺ واعماله لفهم القرآن . . . . فانبروا لجمع الاحاديث ودرسها وتدقيقها ، فاتحفوا علم التاريخ بقواعد لا تزال فى اسسها وجوهرها محترمة فى الاوساط العلمية حتى يومنا هذا .

(مصطلح التاريخ)

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرْضَى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا — عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ — لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

قد اشتد عليك . عند ما تستقيظ من النوم فى الصباح المبكر قد تشرب وتستفيد من الماء البارد ، ولكن عند الظهر يحتاج بدنك الى سائل اكثر فحان الوقت لعودتك الى المياه المنعشة . وبعد ذلك عند العصر والمساء يصرخ بدنك لماء اكثر ومثل الصلوة كمثل هذا الماء وارواحنا تصرخ والشرور من حولنا تمزق ارواحنا ما دمنا لا نعود الى الله

كثير من الناس تدهشهم الحقيقة ان المسلمات والمسلمين يصلون على حدة . وبعكس ذلك تسمح جميع الكنائس فى بلدنا لاعضائها بالجلوس اينما شاءوا من اجل قداس الكنيسة واداء الصلاة بالجماعة ، الا ان الكنيسة الكوكرية هى الوحيدة التى تفصل اعضاءها فى هـــذه المناسبات حسب اجناسهم . على انه عدد المسيحيين الكوكريين فى منطقة غرب الوسط الجنوبى للولايات المتحدة ليس بكثير

من الممكن ان يكون اكبر دين من حيث عدد منتميه فى هذه المنطقة من البلد هو كنيسة " بابتست " بجميع فروعها انا اسكن فى ورت ورث وهناك ٤٠ نوعا من الكنائس مسجلة فى دليل التليفون فترى ان هذا البلد ليس فى اى حاجة ماسة لكنيسة أخرى او عقيدة والذى ينقصه هو تجديد ايمانه بالله الواحد الاحد .

وفارق آخر كبير بين الاسلام والمسيحية هو يكمن فى هيكل الهيئة الكهنوتية . ان هيكل الكنائس المسيحية عظيم جدا بما فيه آلاف من مناصب قائمـــة قانونيا للقساوسة ، يتم التعيين فيها على اساس الاختيار او الانتخاب وهم يشغلونها اما مقابل رواتب اوبدون طواعية

ليس فى الاسلام اى هيكل قائم لمثل هؤلاء العمال ولا حاجة فيه الى هذا العدد الكبير من القساوسة لتوضيح الاحكام والعقائد الكنيسية يوما بعد يوم او اسبوعا بعد اسبوع لاعضائه يقوم الله بتوجيه حياة المسلمين من خلال القرآن الذى يتلونه كل يوم . وهناك جماعات عديدة من المسلمين يعقدون جلساتهم ايام العطلة لاقامة صلواتهم وارشاد اطفالهم فى مبادئ الدين . من المستحسن فى رأيى ان تستعمل ايام العطلة لزيارة الاصدقاء والاقرباء ونشر رسالة الاسلام بوسيلة الوعظ او العمل .

اعتقد بانه من المهم بمكان ان لا نؤمن باحكام الاسلام فحسب وانما نجعل من حياتنا قدوة لامة وذلك لاثبات ان الاسلام حق ويستطيع ان يقدم الحلول الصحيحة لشتى المسائل العالمية . ان الله يرى اعمالنا ، ونوثر حياتنا فى حياة من يحيطون بنا . وفى خلال فترة ١٠ سنوات كنت عضوا فعالا لكنيسة " بپتست " اعلم تلامذتى فى مدرسة صنداى والفقرة الاكثر ترددا على لسانى : ان لقيت شخصا ولم يقل لك ذلك الشخص فى خمس دقائق : انك مسيحى طيب فانك لا تقدم الصورة الصحيحة . وانا اعتقد بكل امانة ان نفس الفلسفة يطبق على حياتى اليوم . ان افلحت فى حياتى اليوم يكون لذلك وقع حسن حول سيرتى ، دينى وشخصى عند من لقيته

ارى حاجة ملحة الى تقديم معلومات عامة اكثر عن الاسلام . ونواجه فى هذا البلد نقصا بينا فى المعلومات عن الاسلام والتفسير عن وجهة النظر الاسلامى ويؤدى هذا النقص فى المعلـــومات الى التحيز ، ضيق الفكر ، وحتى العداء ازاء المجتمع المسلم

قد حاول العلـــماء ابراز صفوة الفكر وبلاغة اللسان فى القرآن المجيد ما ان نزل وحى القرآن الى الرسول ﷺ حتى تم تدوينه وكثير من اتباع الرسول ﷺ من حفظوا الآيات عن ظهر قلب وفى وقت لاحق بعد وفاة الرسول ﷺ تحمل الخلفة الاول المسؤلية عن اعداد نسخة مصدقة للتنزيلات باسرها وذلك بمقارنة النصوص المكتوبة والموجودة لدى مختلف الاتباع بكل عناية بالنصوص

نفس العقائد الاساسية ماعدا واحدة منها حول الرسول محمد ﷺ . ويقول القرآن المجيد :

يا ايها الذين امنوا استعينوا بالصبر والصلاة
ان الله مع الصابرين (البقرة ١٥٣)

الفارق

عامل ابعد فارق من حيث الدين بين العالم الاسلامى والمسيحية هو نظرية ابنية المسيح (عليه السلام) ورسالة محمد ﷺ . لا يعلم المسيحيون فى الغالب ان عقيدة ابنية المسيح (عليه السلام) ونظرية الثالوث لم تتحقق كعقيدة كهنوتية الا بعد قرار مجلس " نيقيا " فى سنة ٣٢٥ م على الرغم من هذه الحقيقة التاريخية ان معظم المسيحيين لن يكرسوا بعض اوقاتهم او مساعيهم فى بحث هذه الحقيقة كل ما يمكنهم هو تكرار ما يقرأونه فى الانجيل الذى يملكونه . طبعات الانجيل المقدس التى تعتبر المصدر الاوسع استشهادا بها بنصوص الاحكام المسيحية هى طبعات الملك جيمس والقديس يوسف الكاثوليكى وقليل فى العالم غير الاسلامى من بذل وقته وجهوده لمعرفة التاريخ الذى اجتازه الانجيل حتى وصل الى شكله الحالى ولمعرفة مراحل التغيرات التى طرأت عليه

من المهم جدا ملاحظة الفارق الشاسع بين الاحاديث النبوية المدونة بعناية والاناجيل الاربعة الاولى من العهد الجديد ان الاناجيل الاربعة متى ، مرقص ، لوقا ويوحنا تخبر باعمال الرسول المسيح (عليه السلام) خلال فترة رسالته سيتبين من مطالعة هذه الاناجيل الاربعة . يوجد حتى الفرق بين وجهات نظر مختلف المؤلفين

قد كتبت كتب الاناجيل والاحداث المدونة فيها بعد المسيح بـ ٥٠ - ٦٠ سنة ومع ذلك فانها تقبل كالكلمة الالهية الحقة هذه هى قليلة من البيانات التى ستحدثونكم بها .

اما طبيعة الاسلام بالذات فهى شئ اجنبى وغريب لدى غير مسلم متوسط والسبب هو قلة المواد المتاحة فى بلدنا . والعامل الآخر الذى يعرقل الموقف ويحدث حاجزا لغويا امام معظم الناطقين بالانجليزية هو ان الصلوات تقام بالعربية بدلا من الانجليزية لذلك فلا يمكن ملأ الفراغ وخلق جو مقبول إلا بتقديم تفسير واضح لديننا لغير المسلمين

الصلوات

بعد تقديم تعريف لغير مسلم بمبادئ الدين تاتى الخطوة التالية الصلاة او العبادة وهى العماد الثانى للاسلام .

يبدو نظام الصلوة الخمس يوميا فى الاسلام فكرا غريبا للعبادة عند الذين هم اعضاء فعالون او غير فعالين فى كنيسة غربية جزء من المسائل التى يواجهها العالم الغربى يتمثل فى السرعة التى يسير بها المجتمع المعاصر فى مضمار الحياة . تعطيل جميع النشاطات من اجل الصلاة خمس مرات كل يوم هو فى رأى كثير من الناس اضاعة اوقت ثمين . عمل وصف الاشكال ، سلسلة الافعال والحركات والتلاوة يساعد الرجل غير المسلم على فهم سبب اهمية كسب مشاعر الخضوع بطريقة الصلاة المواظبة على الصلاة تكسب المصلى الشعور بالسكون والخضوع بين يدى الله والقوة لتحمل اعباء الحياة اليومية من اللازم التأكيد على اننا لا نستطيع البقاء بدون بركاته وهدايته تعالى . بينما ليس هو فى حاجة الى صلواتنا .

يقول القرآن المجيد :

يايها الذين امنوا استعينوا بالصبر والصلوة .
ان الله مع الصابرين . (البقرة ١٥٣)

اوضح لى احد اصدقائى المسلمين . باسلوب جيد . حقيقة الصلاة بقوله : المثول امام الله فى الصلاة بمثابة الوصول الى عين ماء عذب صاف . اذا كان العطش

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك ه

كيف اسلموا ؟

قصة اسلام السيدة حى جلكبريز بقلمها

(حى - ان - جلكبريز من اهالى فورتورث تيكساس. مازالت تعمل لدى البنك الاهلى الاول بفورتورث خلال السنوات العشر الماضية . اما الآن فهى مسلمة كانت السيدة جلكبريز معلمة فى مدرسة " كنيسة صندالى بابتست " . عارفة على بيانوالكنيسة ومديرة للموسيقى ، (سبتمبر ، ١٩٧٣م)

انا حديث عهد بالاسلام وكنت من قبل من منتمى كنيسة " بابتست فيلادلفيا " تلقيت دروسى المسيحية بطريق حضور كنيسة ٢٠ سنة وشغلت وظيفة معلمة للاطفال فى مدرسة صنداى نحو ١٠ سنوات وانا واثقة بان هذه البيانات ستثير فى ذهنك السؤال : لم غادرت " المجتمع المسيحى " بعد ٢٠ سنة ؟

اشعر فى سريرة نفسى بان كل شخص مدين الى الله ان يحاول اتباع أوامر الله وان يعيش فى حدود شريعته تعالى . بحكم ولادتى وتعليمى وثقافتى فى ظل بلد مسيحى كنت احاول : بطريقة فعالة . ان اوفى بواجباتى تجاه الله فى الاسلوب الوحيد المتاح . على انه بمرور الزمان وتقدم عمرى صادفت عقائد لم استطع ان ابررها فى ضوء التعليمات المسيحية ومشاعرى الشخصية . دراساتى التى قمت بها فى الشرق الاوسط اثارت فى نفسى اهتماما بدين الاسلام . قرأت كل ما وقع بيدى عن الاسلام ما جعلنى ارغب فى القراءة اكثر فاكثر

عند محادثة شخص غير مسلم واجب علينا ان نشعر بان من واجباتنا نشر كلمة الاسلام وتوضيح معتقداتنا توضيحا صريحا مع بيان اسباب تلك المعتقدات ان معلوماتنا عن القرآن واحاديث النبى ﷺ ناقصة ما لم نتمكن من عرض موقفنا من الاسلام بدلائل قوية ومقنعة . كيف يمكن شخصا غير مثقف فى دين الاسلام ان يوضح للعالم المسيحى والمشركين ان الطريق الوحيد الى الخير وفلاح الآخرة هو الاسلام

يجدر بنا ان نشاهد بعين الاعتبار ان اكثرية ساحقة من المسيحيين تلقوا دروس الاناجيل فى طفولتهم فى مدارس صنداى ان ابديت بيانا دون تأييده بمصدر مرجعكم ووجهة نظر معارضة ما اثبت ان وجدت ان ما تعلموا فى خلال طفولتهم سيخلق صراعا لا تستطيع ان تملأه .

من المستحسن جدا ان نفتتح الحديث مع غير مسلم بموضوع الايمان أى :

امنت بالله وملئكته وكتبه ورسله واليوم الآخر والقدر خيره وشره من الله تعالى والبعث بعد الموت .

اعتقد ان معظم المسيحيين سيقولون لك انهم يحملون

كيف اسلموا :

قصة اسلام السيدة حى حلكيرير

— اشعر فى سريرة نفسى بان كل شحص مدين الى الله ان يحاول اتباع أوامره وان يعيش فى حدود شريعته

— يا ايها الذين آمنوا استعينوا بالصبر والصلاة . ان الله مع الصابرين (القرآن)

— المواظبة على الصلاة تكسب المصلى الشعور بالسكون والحضور بين يدى الله .

— المثول امام الله فى الصلاة بمثابة الوصول الى عين ماء عذب صاف

AND SURELY, IT (THE QUR-AAN) IS THE TRUTH OF ASSURED CERTAINTY (69

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Bis-mil- laa- hir- rah- maa nir- ra- heem.

In the name of Allah, theAll Compassionate, the Most Merciful

QUR-AAN AND SUNNAH

Indeed, the Best **Word** is the **Word of Allah** (i e. **Qur-aan-e-Majeed**) and the Best Guidance **is Sunnah** of the **Holy Prophet Muhammad** (*Sallallahu-'alaihi-wa-sallam*) And the Best deeds are those declared definite and imperative (according to Qur-aan and Sunnah). And the Worst deeds are those invented by man himself (as part of **Religion**) and all such self-invented formulations are Innovations (***Bid-'at***) and every Innovation (***Bid-'at***) leads a man to **Eternal Hell-Fire.**

And who is more excellent in speech than the one who calls towards Allah while he himself does righteous deeds and says: Admittedly I am from the obedient ones (*Muslims*). **(Al-Qur-aan 41:33)**

Explanatory Note :-

Whoever invites people towards Allah deserves great honour and is worthy of being listened to His words are held in the highest esteem as evidenced below -

(a) That he calls people to Allah (the "Truth of Allah") without involving his 'self', in any way

(b) Every deed of his is based on Righteousness showing no divergence between his preaching and his conduct (i e his own words and actions), and

(c) He asserts himself as a Muslim, meaning that he associates himself with the 'Will of Allah', as if he is the full embodiment of Islam, as ordained by Him (Allah) and adopted by His Prophet Muhammad ***(Sallallahu 'alaihi wa sallam)***

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Bis-mil-laa-hir-rah-maa-nir-ra-heem
In the name of Allah, The All-Compassionate, the Most-Merciful

THE HAJJ PILGRIMAGE

The life journey of a Muslim is marked with five mileposts, or Fundamentals, by which he leads his way

The first fundamental is to affirm Oneness of Allah and the Apostleship of Muhammad *(Sallallahu 'alaihi wa sallam)* in the words which constitute Kalima-tush-shahadah :

"I bear witness that there is no god but Allah, and I bear witness that Muhammad is the Messenger of Allah "

This fundamental constitutes the very foundation of Faith, or Iman, which brings the whole Ummah to a common spiritual footing It is also an open and standing invitation for acceptance by the whole mankind

The second fundamental is the daily canonical Prayer, that is Salaat It is a way of purifying one's self from the shameful and unjust deeds and, at the same time to generate a spirit of fellow-feeling through congregation in the Mosque five times a day

The third fundamental is regular charity, that is Zakaat It means to give in alms compulsorily onefortieth portion of one's income yearly provided it reaches the prescribed limit Its practical purpose is to relieve poverty While satisfying a social need, it works also to purify one's worldly wealth by putting the needy before one's self.

The fourth fundamental is the obligatory Fasting, that is Saum, during the month of Ramazaan It provides for a multiple common discipline of body and soul. It is accompanied by almsgiving also

The fifth fundamental is the Pilgrimage, that is Hajj, to Holy Makkah once in lifetime by every Muslim, male or female, who has the wherewithal to pay for the journey Its object is to bring together the global Muslim brotherhood, amidst blissful surroundings and in a state of unity and equality, to celebrate the praises of Allah on the Days appointed for the Pilgrimage (Hajj)

The immediate thought that the Pilgrimage brings to the mind is the grandeur and antiquity of Holy Ka'bah which transcends the known history Allah says about it in Quraan Majeed .

"Verily, the First House founded for mankind to worship God is that at Bakka (Makkah), a blessed place and a source of guidance to the peoples of the world (3 96)

In course of ages, the rigour of time and clime obliterated from eye the foundation of Holy Ka'bah, Prophet Abraham *(Ibrahim alaihis salaam)* was commanded by Allah to rebuild Ka'bah on its foundation that already existed He was assisted in this task by his son Isma'il *('alaihis salaam)* who with his mother was already residing in Makkah Abraham *('alaihis salaam)* had to journey all the way from Syria in order to fulfil the Command of Allah Quraan Majeed refers to the incident as follows

"And when Abraham and Ismael were raising the foundations of the House (Ka'bah) (they said) O our Rabb (Creator and Sustainer)! Accept (this) from us, surely You are All-Hearing, All Knowing (2 127)

This is the second thing that comes to mind The rebuilding of the walls of Ka'bah was followed by the Command of Allah for the Pilgrimage given to Abraham *('alaihis salaam)* as the following Quranic verse says

"And proclaim amongst mankind the Hajj, they will come to you on foot and on every lean camel, arriving from distant ravine." (22.27)

Then the mind conjures up the scene when, in the wake of the Conquest of Makkah, Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* entered the sacred precincts of Haram, and looked at the vanquished Quraysh who were waiting for him and his order about them. He put to the Quraysh the question· "What do you think I am going to do to you today?" They pleaded with one voice· "You are a generous brother and the

son of a generous brother. Only mercy is expected of you." Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* said with unparalleled grace and generosity "To day, I say to you those very words which Joseph *(Yousuf 'alaihis salaam)* said to his (hostile) brethren . "This day there is no blame on you. Go! You are free."

At that time, Holy Ka'bah was infested by no less than 360 idols installed by the Arab pagans in its premises including the central sanctuary itself It comes to mind how Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* went round with a stick in his hand, knocking off the idols one by one as he passed, and reciting the Quraanic verse .

" The Truth has come and the falsehood has vanished Indeed, the falsehood is bound to vanish " (17·81)

Then the mind is seized of the Last Pilgrimage of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*. It was on a day of Zeeqa'd of the tenth year after Hijrah that he announced that he would be proceeding to Makkah on Pilgrimage He had not been there for Pilgrimage since his emigration to Madinah The news spread fast and prompted a vast multitude of believers, men and women, to accompany him to Makkah. On the occasion of this Pilgrimage, Islam visibly stood for the first time in its full majestic bloom, wiping out for ever the evil traditions of the Days of Ignorance The place was resounding with Talbiah :

لَبَّيْكَ اللّٰهُمَّ لَبَّيْكَ - لَبَّيْكَ لَا شَرِيْكَ لَكَ لَبَّيْكَ
إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ - لَا شَرِيْكَ لَكَ

Transliteration : ***(Lab-bai-ka al-laa-hum-ma lab-baik. Lab-bai-ka laa-sha-ree-ka la-ka lab-baik. In-nal-ham-da wan-ni 'ma-ta la-ka wal-mulk. Laa sha-ree-ka-lak.)***

Translation : "Here I am, O Allah! Here I am at Your service Here I am You have no partner. Here I am at Your service Verily to You belong all the Praise, and the Benevolence, and the Sovereignty. You have no partner"

It was here, and on this occasion, that Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* delivered his Farewell Sermon giving the Charter of Human Rights by proclaiming aloud, inter alia, the equality of mankind which is the first fundamental human right

"O people! You all have one Allah, and one father Adam, and Adam was made of clay There is no preference for an Arab over a non-Arab, nor for a non-Arab over an Arab nor for the reds over the blacks, nor for the blacks over the reds, but that based on piety In the sight of Allah, the nobler is he who fears Him more "

The Muslims perform the Pilgrimage to this day and they shall continue to do so till the world lasts, in the tradition of Prophet Abraham *('alaahis salaam)* and the Prophet of Islam, Muhammad *(Sallallahu 'alaihi wa sallam)*. The touching words with which he prefaced his Farewell Sermon, still ring in the ears .

"Listen, O people! May be I see you not after this year, at this place, and in this town"

One is reminded how at the end of the Farewell Sermon, Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* asked his audience

"You shall be interrogated by Allah regarding myself What answer will you make?"

They said, "We shall declare that you delivered the Divine Message and acquitted yourself of your duty " Raising his finger to the sky, the Prophet *(Sallallahu 'alaihi wa sallam)* then uttered thrice the words

"You shall stand witness, O Allah" And prompt came the approbation from Almighty Allah Himself in the following Quraanic verse

" . Today I have perfected your religion for you, completed My fafours upon you and chosen Al-Islam as a religion for you " (5 3)

This is the last revealed Verse, to the last of the Prophets, *(Sallallahu 'alaihi wa sallam)* relating to the last Religion

Drawing a parallel with the League of Nations, the precursor of today's United Nations, Professor Hurgronji said : "The League of Nations foundaed by the Prophet of Islam put the principle of international unity and human brotherhood on such universal foundation as to show candle to other nations The fact is that no nation of the world can show a parallel to what Islam has done towards the realilation of the idea of League of Nations "

The purpose of the Pilgrimage is to purify one's self Allah has given a clear warning in Quraan Majeed to those who intend to proceed for Hajj :

" so whoever under took to perform Hajj therein, then no initiatives to sex, no exceeding of limitations (imposed during Hajj) and no altercation is allowed. " (2 197)

A pilgrim once said, "I have been several times to Makkah. I went with one idea, and came back with another I looked forward to seeing the places where the Prophet *(Sallallahu 'alaihi wa sallam)* lived and worked I found more than that the vast concourse of people from many lands, all the same, all equal, and their yearning for Allah, as all move round the Ka'bah, hundreds of thousands of us together " A lady once gave her impression of the Pilgrimage thus

"It is like a rehearsal for Resurrection Day -- Everybody equal all kinds of people together, the whole of humanity before Allah "

The Pilgrimage creates the tendency to divert man from the hurly-burly of this worldly life and, instead, to develop in him the most ecstatic feeling to glorify Allah, thus giving satisfaction to the soul and joy to the eye The pilgrim's spiritual elation is well placed, for he is here the guest of Allah Himself Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* is reported to have said

"He who makes Hajj and he who makes 'Umrah are guests of Allah If they invoke Him, He responds to them " (Ibn Majah)

How sublime! How great! Praise be to Allah that the Day of Hajj, blessed for ever, has come again Let those who have been called, and those who are still longingly waiting for their turn, praise Allah and feelingly proclaim His Oneness and Glory. May He bestow on us the blessing of Hajj. **Aameen!**

FUNDAMENTAL PRINCIPLES OF HAJJ

Hajj is one of the Fundamental Pillars of Islam and a basic religious obligation or duty. There is a Verse in Quraan Majeed --

وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللّٰهَ غَنِيٌّ عَنِ الْعٰلَمِينَ

" . And pilgrimage to the House (of Allah) is a duty which men owe to Allah -- those who can afford it And whoever refuses (this duty) (should know) that Allah is (Ghani) above any need of the peoples of the world " (3 97)

To afford a journey to the House, that is, the Ka'bah, means that apart from meeting one's daily necessities of life, one has enough funds to defray all the expenses of the journey to and from the House of Allah in Makkah as well as the expenses for one's stay there Moreover, one should be able to provide for the (Wajib) fundamental maintenance of one's dependants upto the time of one's return from the journey There are serious warnings in the **Holy Quraan and Hadith** for a man who does not perform **Hajj** despite his ability to afford as mentioned above.

DECREE : If a person at any time during his life came in possession of sufficient funds to meet the **Hajj** expenses, and retained possession of the same upto the beginning of the Hajj season, that is, the beginning of the month of shawwal, and if instead of performing **Hajj**, he spent the funds on the construction of building or on celebration of marriage or on some other purpose, **Hajj** having already become obligatory on him, that is, as a Fardh, he is duty bound to save again sufficient money through his best possible efforts in order to discharge the **Hajj** obligation

HADITH : The Messenger of Allah *(Sallallahu 'alaihi wa sallam)* said, "One who performs **Hajj** for the sake of Allah and therein abstains from foul acts and words, inequity and sins, he returns so purified from sins as if his mother had given him birth that very day" (Bukhari and Muslim)

In another **Hadith** the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* said, "Those who perform **Hajj** and 'Umrah are the guests of Allah If they make any prayer to Allah, He will grant it " (Ibn-e-Majah)

What greater blessing there could be for a Muslim than to be forgiven by Allah for all the sins committed during his life time and to be blessed by Allah in whatever he prays for By virtue of this blessing he could easily attain fulfillment of all of his worldly and heavenly desires.

AN IMPORTANT WARNING

The attainment of all the above rewards and blessings is subject to strict compliance with all the Faraidh, Wajibaat and Sunan of

Hajj. Otherwise even if one is at all relieved of the obligation of **Hajj** his deprivation from the rewards and blessings of Hajj is certain. **Hajj** pilgrims are generally careless in this behalf. They do not care to obtain due knowledge of the directives about **Hajj**, visit to sacred places and religious instructions regarding them. On reaching the holy place, they are placed under the charge of ignorant retainers of'Mu'allims' Neither do the pilgrims take care in ensuring due compliance with Wajibaat of **Hajj** nor are they vigilant in abstaining from sinful acts during **Ihraam.** It must be remembered that after putting on **Ihraam** for **Hajj** or **'Umrah** one is subject to certain restrictions laid down by 'Shari'at', contravention of which is a grievous sin Moreover, for a sinful act, committed in the Haram of Makkah, the punishment is also extremely severe These ignorant people start reckoning that they have returned after having been absolved from sins and that they have a big stock pile of divine rewards for the life hereinafter But what really happens is that they return with a heap of sins due to contraventions of **Wajibaat** and **Sunan** of **Hajj** and with a bundle of penalties for omitting **Wajibaat** of **Ihraam.** There is of course a possibility of all their acts of omission being overlooked by Allah out of His endless Mercy and because of the innumerable blessings of Haramain Sharifain (The two sacred mosques in Makkah and Madinah namely, **Masjid-ul-Haraam** and **Masjid-e-Nabawi**), but there is no reason to be careless in the matter Besides, a sin not taken seriously and committed lightly has little possibility of being forgiven. That is why 'ULAMA of every age compiled and published necessary directives for **Hajj** in a simple and easy manner for the good of **Hajj** pilgrims out of sympathy and goodwill towards them. If these are kept in view before starting for **Hajj** and during the **Hajj** journey, if Almighty Allah wills, the performance of **Hajj** will meet with His approval

BEFORE EMBARKING UPON HAJJ JOURNEY

One should carefully take note of and make it a point to comply strictly with the requirements detailed belwo -

1. Purify your intention (Niyyat) solely for **Hajj** and only for the sake of Allah and exclusively for heavenly reward Do not permit any ideas of worldly prestige and vanity or commercial gains or other worldly considerations to enter into your intention for **Hajj.** There is of course no harm if some material benefits come through by the grace of Allah (and according to **Hadith** material gains shall also become available), but one should not defile one's intention for their sake

2. Turn to Allah in penitence from all sins, trivial or grievous There are three pre-requisites for a sincere penitence -

i) Repentence and regrets for the sins committed in the past and all possible redress for omissions in the past

ii) To give up at-once all sinful habits

iii) To resolve not to commit sins in the future.

These are the three pre-requisites of a sincere penitence without which mere uttering the words of penitence will not be of any avail.

Some of the omissions and short-comings of the past for which compensation or redress can be offered are :-

a) Compensation for fasting and prayers, not observed after attaining the age of puberty, must be offered now after computing the same carefully and if a correct estimation be not possible then assessment should be made with due caution

b) Payment of 'Zakat', if not made already in time on one's savings and other assets of value, should be arranged now on an accurate calculation or on a careful estimate

c) Redress for broken pledges, oaths and vows should also be offered

Besides, there are other redressible social obligations, for example, repayment of debts or clearance of other dues, or atonement for past ill-treatment through words of mouth or bodily injury, back-biting, etc In all such cases, it is incumbent on one to seek forgiveness and to meet his responsibilities in full or ask for remission through a waiver if the other party be agreeable.

DECREE (1)

If the creditor is not alive, repayment of the dues should be made to his heirs or a waiver obtained from them If the creditors be numerous and their

whereabouts not known, one should give away, as much as one owes to them, to the poor in alms on their behalf If one had harmed someone with words or deeds, one should pray frequently for his salvation He would, Allah willing, be absolved of his liabilities

DECREE (2)

If the number of prayers and fasts not observed in the past is too large to be made good before the Hajj journey, or one's liabilities to others are so extensive that, presently it is beyond one's means to clear them or to get them waived, one should make a firm determination then and there in one's mind either to discharge all those obligations later or to get them waived At the same time arrangement be made to discharge the liabilities as far as possible For the rest, one is to execute a will and appoint someone from his relatives or sincere friends as its executor, so that in case of failure on his part the executor may discharge the liabilities

DECREE (3)

For a person in debt, and who has no spare funds, it is preferable not to plan for Hajj before repayment of his debts He should expend his savings to clear his liabilities If, however, before payment of the debts he has performed Hajj, his Hajj obligation would get discharged This, of course, does not apply to normal outstanding commercial loans. Hajj should not be postponed because of such debts

DECREE (4)

If a person under debt has no assets to clear his debts, his embarkation for Hajj will not be proper without the permission of his creditors.

(Manaasik Mullah Ali).

Care should be exercised to ensure that savings to be utilized for Hajj come out of funds from legitimate and lawful resources. Hajj performed with ill-gotten funds does not meet with approval and merits no heavenly reward either, though the obligation for performing Hajj is met

DECREE (5)

A person with doubtful source of his wealth should borrow an adequate amount of money for Hajj expenses from a non-Muslim repaying him out of his own funds, so that he may not be deprived of the bounties and rewards of Hajj

At the time of making preparations for Hajj, do not forget to arrange for cloth for **Ihraam.** A sheet and a waist cloth (that is, two sheets) suffice for **Ihraam.** Sheets of white long cloth are preferable for the purpose During the days of extremely hot or cold weather, **Ihraam** of two large size towels is more suitable If one can afford, he should arrange for two or three sets of **Ihraam.**

ON THE EVE OF DEPARTURE

1) Try to get errors and omissions execued by friends and relatives at the time of taking their leave and request them to pray for your well being Offer two Raka'ats of Nafl prayers just before leaving the residence Recite Soo-rah 'Innaa Anzalnaa' (Chapter 97) while approaching the exit Distribute alms corresponding to status and recite 'Ayat-ul-Kursi' (Chapter 2, Verse 255) on coming out of the house. Thereafter one should pray to Allah in these words :-

اللهم إني أعوذ بك أن اضل أو أضل أو
ازل أو أزل أو اظلم أو أظلم أو أجهل
أو يجهل علي-

O Allah! I seek Thy protection against going or being led astray, committing or being forced to commit a mistake, oppressing someone or being appressed, or of ignorant conduct or being a victim thereof

The follwing invocations should also be made :-

اللهم إنا نسألك في سفرنا هـــذا

البر والتقوى ومن العمل ما ترضى -

O Allah! We beg Thee for righteousness and piety on this journey of ours and for such deeds as may please Thee

اللهم هون علينا سفرنا هذا واطولنا بعده -
اللهم انت الصاحب في السفر والخليفة في الأهل

O Allah! Make this journey of ours easy for us and help us traversing the distance quickly O Allah! Thou art our ally in this journey and the patron of our family after us

اللهم اني أعوذ بك من وعثاء السفر وكآبة
المنظر وسوء المنقلب في المال والاهل
والحور بعد الكور ودعوة المظلوم

O Allah! I seek Thy protection against discomforts of the journey, glimpses of unsightly scenes, deterioration in my property and/ or family on my return, and affliction after affluence, and against the curses of the oppressed

2) If the Arabic text of the abvoe invocations be not remembered by heart their substance as given in the

(Continued on Page 150)

THE EIGHTH ISLAMIC SUMMIT CONFERENCE OF THE OIC

(By Iqbal Husain Ansari)

Great hopes have been built on the three-day Eighth Islamic Conference held in Tehran, the capital of the Islamic Jamhuriya of Iran, which commenced on the 9th and ended on the 11th of December, 1997 Rulers, Heads and representatives of fifty-five Islamic countries took part in it

It was held in Iran, a country which has long been a target of censure and condemnation by the United States of America and other Western powers, some Islamic countries which have ideologies and religious tenets other than those professed by the people of Iran have also been looking askance at Iran

The coming together of the representatives of these fifty-five Muslim countries to the capital of the Islamic Jumhuriya of Iran is in itself a healthy sign inasmuch as it holds out a promise of better cooperation, understanding and feelings of fraternity among these Muslim countries Such conferences may bring them in the long run on a common platform to present a united front to their common enemies and to solve their problems promptly and wisely with one another's advice and consultation

It will indeed be a great achievement if the deliberations of the Conference succeed in repairing the damaged unity of the Islamic World as quickly and as best as possible After this short prelude, let us see what are the actual performances of the Conference and how far they are going to make good the loss of unity and solidarity among the Muslim Nations

THE ROLE PLAYED BY IRAN IN THE CONFERENCE

As Iran is the country that played host to these fifty-five guests, it is interesting to know the role played by it in the deliberations of the Conference

Aayatullah Khaminai, the spiritual Head of Iran, severely condemned in his inaugural address the United States of America and the Western countries for having let loose their entire propaganda machinery against Islam and the Islamic World He called upon the Muslims to close their ranks and files and put up a tough, united front against this devilish and poisonous propaganda He also demanded from the Muslim countries to work with sincere devotion to attain the following objectives -

1. The Muslim Block, numbering over one Billion Muslims, should be granted Veto Power and a permanent seat in the Security Council of the United Nations Organisation
2. They should establish an International Organisation of their own to solve the problems of Muslim Minorities living in awfully unsatisfactory conditions in non-Muslim countries -- problems concerning their social, economic well-beeing and security of life
3. The American interference threatening the peace and security of the Persian Gulf, which is a Muslim waterway, and of the Gulf States must be stopped forthwith.
4. The Iranian leaders also laid emphasis on the establishment of a Common Islamic Market

It was felt that the tone of Iran against India on the Kashmir issue was somewhat suppressed, as Iran did not like to jeopardise its own interests in and cordial relations with India

It is reassuring that Mr Kufi Inan, the Secretary General of the UNO, also addressed one of the sessions of the Conference He hoped that the increasing contacts and co-operation between the OIC and the UNO had been instrumental to the making of some stride in the social, economic and commercial fields and in the sphere of security and the human rights He hoped that this co-operation would prove helpful in effecting a final settlement of problems and difficulties concerning the establishment of a broad-based and stable Government in war-torn Afghanistan, as also the establishment of permanent peace in the Middle-Asiatic Muslim States which have been recently liberated in the wake of the dissolution of the USSR.

The conference was concluded on the 11th of December, 1997, with the passage of 142 resolutions, on various issues, including the issue concerning the establishment of peace in Afghanistan in which a civil war is actually raging, rehabilitation of the up-rooted inhabitants of Afghanistan, settlement of the

Kashmir issue according to the resolutions of the UNO; the evolution of a New World Order to promote peace and security in the world; the grant of Veto Power to the OIC along with a permanent seat in the UNO, condemnation and eradication of ever-increasing terrorism and sectarianism in the world, particularly, in some of the Muslim countries, sincere work to establish unity, fraternity, close cooperation and solidarity among the Muslim Ummat, projection of the basic Islamic tenet of Tauheed (Oneness of God); promotion and popularisation of all Islamic values, abiding by and sticking tenaciously to the Islamic traditions emanating from genuine, revealed sources, doing away with theories and practices based on hatred and tensions prevailing generally among all nations of the world, particularly, among some of the Muslim countries and promotion of confidence among them through mutual understanding and toleration of others' views and trends of thought

The Conference condemned the illegal and unauthorised occupation by Israel of Palestine, including Jerusalem and other Arab lands The Conference also condemned terrorism, genocide, racial discrimination and injustice, wherever these vices existed on the surface of the earth

The conference emphasised that Islam is the Faith of truth, peaceful co-living and justice, it has nothing to do with terrorism, tyranny and desecration of the dignity of humanity

The Conference advocated the need of establishing cordial relations with the Middle-Asian Muslim States and expressed grave concern on the state of civil war going on unabated in Afghanistan

The foregoing list points out only a few of the resolutions passed in the Conference The Conference may be considered to have been successful in view of the passage of 142 resolutions, but real success depends on their translation into practice All the members of the Conference should do their best to work towards this end, so as not to let those resolutions go waste and remain only paper work

It would not be out of place to point out in the end that the most pressing and urgent need of the time is -

1. To establish unity among the Muslim world,
2. To analyse the causes of political, ideological, ethnic, theological and sectarian differences among the Muslim countries or among different sections or groups of the population in the same country All should do their best to eliminate or to contain these differences within tolerable limits

Unless the Muslim Block presents a united front against the well-planned and well-organised anti-Islamic conspiracies being hatched on the international forum, the resolutions passed in the Conference will not avail anything except failure and despondency

If these 142 resolutions remain only paper work without any action on them, the idea expressed in the following Persian proverb will apply to the deliberations of the Conference

(They sat talked and dispersed)

Now we hope that the Muslim Block shall present, with the Help and Grace of Almighty Allah, a united front against the well-planned and well-organised conspiracies being hatched by the international anti-Islamic forum

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(Continued from page 148)

FUNDAMENTAL PRINCIPLES OF HAJJ

translation should be reiterated in one's own language.

3) On taking leave of relative the following invocation should be pronounced

أستودعكم الله الذى لا تضيع ودائعه ـ

I commend you to the protection of Allah as things entrusted to Him are not lost

4) Recite Bismillah . .' alongwith the following invocation at the time of getting into a transport

الحمد لله الـــذى سخر لنا هذا وما كنا
له مقرنين وإنا إلى ربنا لمنقلبون ٥

Praise be to Allah who made it submissive to our control and we were not competent to control it (without the help of His omnipotence) No doubt we are certainly to return to our Lord

DURING THE JOURNEY

Refrain from useless and unworthy conversation As far as possible, keep busy in remembering Allah or in the study of religious books, conducive to better thoughts and deeds and stimulation of deeper concern for the life hereafter

NEWS AND VIEWS

HOLY QURAAN GIVES SCIENTIFIC PREDICTIONS

The Holy Quraan's concept of the creation of the world, while different from the ideas contained in the Bible, is in keeping with today's general theories on the formation of the universe

This was stated by Dr Maurice Bucaille of France, author of "**The Bible, the Quraan and science**" in a lecture at the University of Ottawa that was sponsored jointly by the Ottawa Muslim Association, the Muslim Students' Association of the University of Ottawa and the Muslim Students' Association of Carleton University

Dr Bucaille stated that the Quraan includes predictions about the conquest of space and ideas about the water cycle in nature and the earth's relief, which were only proven scientifically many centuries later

He said that the Quraanic description also agree with the current scientific information concerning the evolution and movements of heavenly bodies

He said that one of the problems of understanding the Quraan is that the translation of Arabic is not done by people who understand science and, therefore, they do not use scientific terms

He learned Arabic in order to understand the Holy Quraan He said that he was "stupefied" to find data in the Holy Quraan that was in agreement with modern knowledge and that was not known to man at the time when the Holy Book was revealed

He spoke at three seminars at the university of Ottawa on origin of man, science and the holy scriptures, medicine and mummies of the pharaohs, and Quraanic and Biblical narratives in the light of modern knowledge

MUSLIM POPULATION IN UKRAINE

CAIRO : Ukraine has two million Muslims out of a population of 56 million, the mufti of the Ukrainian Muslims Sheikh Ahmed Tamim said in a press statement published here He said, since the downfall of communism, the Muslims of Ukraine have been practising their religious rituals in public We are now publicly performing our religious duties, participating in celebrations and functions and have our own Islaimc publications He said, according to the mufti, the Muslims are publishing two monthly Islamic magazines, one in the Russian language and the other in Arabic Sheikh Tamim said the government has helped the Muslims build an Islamic school and an Islamic university in the country to provide Islamic education for their children He also said the government has promised to grant the Muslims a piece of land on which they will build an Islamic centre and a big mosque The Mufti said, through information and formal relations, the Muslims were able to project the correct picture of Islam which resulted in many Ukrainians embracing the religion (IINA).

(Courtesy Da'wah Highlights)

MALAYSIA'S VOLUNTEER FORCE FOR TECHNICAL HELP TO MUSLIM NATIONS

KUALA LUMPUR : Malaysia has started recruiting volunteers for Islamic countries and others in many fields This is aimed at providing expertise to other countries with the aid of a large number of experts The volunteers will be drawn from universities and experts from private and public sector The Malaysian Govt wil provide them housing and daily sustenance in the countries where they work. Volunteers from Malaysia have already served in Croatia, Bosnia, Palestine and Lebanon The programme is patterned after American Peace Corps, which was started by late President Kennedy in 1960s The Malaysian Volunteers will be roped into medical services, teaching of languages, eradication of illiterecy and hunger and in imparting technical training (IINA)

(Courtesy : Da'wah Highlights)

CHAPTER 18
SOO-RA-TUL-KAHF

(Continued from February 22, 1998 Issue)

SECTION 1 (Continued)	RU-KOO' 1 (Continued)	ركوع (شبح)
9 Do you think that the companions of the Cave and the Inscription	*9. Am ha-sib-ta an-na aṣ-ḥaa-bal-kah-fi war-ra-qee-mi*	أَمْ حَسِبْتَ أَنَّ أَصْحٰبَ الْكَهْفِ وَالرَّقِيْمِ
were a wonder among our signs ?	*ka-noo min aa-yaa-ti-naa 'a-ja-baa.*	كَانُوْا مِنْ اٰيٰتِنَا عَجَبًا ۝
10 When the young men took refuge in the Cave, they said	*10. Iz a-wal-fit-ya-tu i-lal-kah-fi fa-qaa-loo*	إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوْا
Our Lord, grant us mercy from Yourself	*rab-ba-nāa aa-ti-naa mil-la-dun-ka raḥ-ma-tanw-*	رَبَّنَآ اٰتِنَا مِنْ لَّدُنْكَ رَحْمَةً
and arrange for us a right course in our affair	*wa haiee-yi la-naa min am-ri-naa ra-sha-daa.*	وَّهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا ۝
11 So We struck their ears (with deafness)	*11. Fa-ḍa-rab-naa 'a-lāa aa-zaa-ni-him*	فَضَرَبْنَا عَلٰٓى اٰذَانِهِمْ
in the Cave for a number of years	*fil-kah-fi si-nee-na 'a-da-daa.*	فِي الْكَهْفِ سِنِيْنَ عَدَدًا ۝
12 Then We raised them up again, so that We may know which of the two parties	*12. Ṣum-ma ba-'aṣ-naa-hum li-na'-la-ma aiee-yul-ḥiz-bai-ni*	ثُمَّ بَعَثْنٰهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ
could better reckon the time they stayed (in the Cave)	*aḥ-ṣaa li-maa la-bi-ṣoo a-ma-daa.*	أَحْصٰى لِمَا لَبِثُوْٓا أَمَدًا ۝
SECTION 2	***RU-KOO' 2***	ركوع ٢
13 And We will relate to you their story with truth	*13. Naḥ-nu na-quṣ-ṣu 'a-lai-ka na-ba-a-hum bil-ḥaqq.*	نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُمْ بِالْحَقِّ
Surely, they were young men who believed in their Lord	*In-na-hum fit-ya-tun aa-ma-noo bi-rab-bi-him*	إِنَّهُمْ فِتْيَةٌ اٰمَنُوْا بِرَبِّهِمْ
and We increased them in right guidance	*wa zid-naa-hum hu-danw-*	وَزِدْنٰهُمْ هُدًى ۝
14 And We braced up their heart when they stood up and said.	*14. wa ra-baṭ-naa 'a-laa qu-loo-bi-him iz qaa-moo fa-qaa-loo*	وَّرَبَطْنَا عَلٰى قُلُوْبِهِمْ إِذْ قَامُوْا فَقَالُوْا

English	Transliteration	Arabic
Our Lord is the Lord of the heavens and the earth,	***rab-bu-naa rab-bus-sa-maa-waa-ti wal-ar-di***	رَبُّنَا رَبُّ السَّمٰوٰتِ وَالْاَرْضِ
we will never call on any god other than Him,	***lan-nad-'u-wa min doo-ni-hee i-laa-hal-***	لَنْ نَّدْعُوَاۡ مِنْ دُوْنِهٖۤ اِلٰهًا
for we should then have indeed uttered an outrage	***la-qad qul-naa i-zan sha-ta-taa.***	لَّقَدْ قُلْنَاۤ اِذًا شَطَطًا ﴿۱۴﴾
15 These our people have taken other gods besides Him.	***15. Haa-u-laa-i qau-mu-nat-ta-kha-zoo min doo-ni hee aa-li-hah.***	هٰۤؤُلَاۤءِ قَوْمُنَا اتَّخَذُوْا مِنْ دُوْنِهٖۤ اٰلِهَةً
Why do they not bring a clear authority for them ?	***Lau laa ya'-too-na 'a-lai-him bi-sul-taa-nim-baiee-yin.***	لَوْلَا يَاْتُوْنَ عَلَيْهِمْ بِسُلْطٰنٍۭ بَيِّنٍ
Then who is a greater wrongdoer than he who forges a lie against Allah ?	***Fa-man az-la-mu mim-ma-nif-ta-ra 'a-lal-laa-hi ka-zi-baa.***	فَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا ﴿۱۵﴾
16 And when you have withdrawn from them and what they worship besides Allah,	***16. Wa i-zi'-ta-zal-tu-moo-hum wa maa ya'-bu-doo-na il-lal-laa-ha***	وَاِذِ اعْتَزَلْتُمُوْهُمْ وَمَا يَعْبُدُوْنَ اِلَّا اللّٰهَ
take refuge in the Cave,	***fa'-woo i-lal-kah-fi***	فَاْوٗۤا اِلَى الْكَهْفِ
Your Lord will shower over you His mercy	***yan-shur la-kum rab-bu-kum-mir-rah-ma-ti-hee***	يَنْشُرْ لَكُمْ رَبُّكُمْ مِّنْ رَّحْمَتِهٖ
and arrange for you an easy course in your affair	***wa yu-haiee-yi la-kum-min am-ri-kum-mir-fa-qaa.***	وَيُهَيِّئْ لَكُمْ مِّنْ اَمْرِكُمْ مِّرْفَقًا ﴿۱۶﴾
17 And you might have seen the sun when it rose,	***17. Wa ta-rash-sham-sa i-zaa ta-la-'at-***	وَتَرَى الشَّمْسَ اِذَا طَلَعَتْ
moving away from their Cave to the right,	***ta-zaa-wa-ru 'an kah-fi-him zaa-tal-ya-mee-ni***	تَّزٰوَرُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِيْنِ
and when it set, going past them to the left,	***wa i-zaa gha-ra-bat-taq-ri-du-hum zaa-tash-shi-maa-li***	وَاِذَا غَرَبَتْ تَّقْرِضُهُمْ ذَاتَ الشِّمَالِ
while they were in the spacious part of it	***wa hum fee faj-wa-tim-min-hu.***	وَهُمْ فِيْ فَجْوَةٍ مِّنْهُ
That was one of the signs of Allah.	***Zaa-li-ka min-aa-yaa-til-laah.***	ذٰلِكَ مِنْ اٰيٰتِ اللّٰهِ

He is indeed rightly guided whom Allah guides,	*Maieen-yah-dil-laa-hu fa-hu-wal-muh-tad.*	مَنْ يَّهْدِ اللّٰهُ فَهُوَ الْمُهْتَدِ
and whom He sends astray you will not find	*Wa-maieen-yud-lil fa-lan ta-ji-da*	وَمَنْ يُّضْلِلْ فَلَنْ تَجِدَ
a guiding friend for him.	*la-hoo wa-liee-yam-mur-shi-daa.*	لَهٗ وَلِيًّا مُّرْشِدًا
SECTION 3	***RU-KOO' 3***	رکوع ۳
18 And you would have thought them awake, while they were asleep,	*18. Wa tah-sa-bu-hum ai-qaa-zanw-wa hum ru-qoo-dunw-*	وَتَحْسَبُهُمْ اَيْقَاظًا وَّهُمْ رُقُوْدٌ
and We turned them to the right and to the left,	*wa nu-qal-li-bu-hum zaa-tal-ya-mee-ni wa zaa-tash-shi-maa-li*	وَّنُقَلِّبُهُمْ ذَاتَ الْيَمِيْنِ وَذَاتَ الشِّمَالِ
and that dog stretching out his paws on the threshold	*wa kal-bu-lum baa-si-tun zi-raa- 'ai-hi bil-wa-seed.*	وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيْدِ
Had you observed them, you would surely have turned away from them in flight	*La wit-ta-la'-ta 'a-lai-him la-wal-lai-ta min-hum fi-raa-ranw-*	لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا
and been filled with awe of them	*wa la-mu-li-ta min-hum ru-baa.*	وَّلَمُلِئْتَ مِنْهُمْ رُعْبًا

COMMENTARY

VERSES NO.'9-10 : Allah desires in these verses to tell His servants that there is nothing extraordinarily astonishing in the story of the Companions of the Cave and the Inscription who took refuge in the cave to save their Faith from the onslaught of the unbelieving Ruler of the time Of the wonders wrought by the Creator of the Universe is the creation of the heavens and the earth and the spread, in the nook and corner of the world, of Islam itself whose beginning was fraught with terrible opposition and resistance from the files and ranks of the beliers of the Truth

There is a difference of opinions among the commentators about the meaning of the word الرقیم (Inscription) used in the phrase اصحاب الکہف و الرقیم According to one section of the commentators, when the whereabouts of the Companions of the Cave could not be traced, the infidel Ruler got their names and other particulars about them inscribed on a tablet which was deposited in the Royal Treasury for information and investigation by posterity The other section holds the view that the word الرقیم also means a narrower cave which may be called a cavity for the sake of understanding

Anyway, it is agreed that both the terms اصحاب الکہف و الرقیم stand for the same group who sought refuge by going into hinding in the cave

After having thus taken refuge, the refugees of the cave begged Almighty Allah to confer on them Mercy from His presence and guard them from going astray and help them in remaining firm and steadfast on the true religion It is generally believed that after relinquishing disbelief they had accepted Christianity which was at that time the Revealed Religion of Truth and Tawheed (Oneness of Allah)

VERSES NO: 11-12 : When the young men thus took refuge in the cave they prayed to their Lord to bestow mercy on them and solve all their problems and difficulties to their best advantage.

In response to their prayer Allah put on their ears something like a seal to make them totally unconscious of the world around them for a given number of years. These years extended over many generations. When it was the pleasure of their Lord to wake them up from their long sleep, they found themselves, as was quite natural, in a changed world. By so doing, it was the intention of Allah to assert the attribute of His own Omniscience as also to test each party how it estimated the number of the years these young men had slept in the cave in a state of unconsciousness.

A question arises who represented these two parties. It seems that one party was represented by the Companions of the Cave and the other by the people of the generations among which these Companions were brought by Allah back to their consciousness, sense anad sensibility. This incident also gives indirectly an idea of how on the Day of Resurrection the creation razed to dust will be raised up to life again This story also contains an advice that Men's knowledge of facts and forms of things is bound to be incomplete and we must modify our findings and conclusions with the words, والله اعلم بالصواب (And Allah knows the best.)

SECTION - 2

VERSES NO: 13-17 : In these verses, Almighty Allah tells their story in some detail and in truth They were youths with firm belief in Allah and Allah had increased their belief and Faith, so that by virtue of this divine help, they were able to protect their faith despite all the hindrances and difficulties that confronted them Allah strengthened their hearts which enabled them to stand as a rock in sticking to their conviction of Allah's 'Tauheed' and His exclusive Authority and Power. They condemned the idolatrous conduct of their community who had taken false gods to worship in place of the One and All-Powerful Lord. They committed the most heinous sin by attributing falsehood to Allah Allah was pleased that the Companions of the Cave had turned away from their perverted tribe and from their false gods As a reward Allah asked them to take refuge in the cave, where Allah should spread His Mercy on them and solve all their problems in order to ensure for them peace and comfort with the security of their Faith.

While they were sleeping in an open space in the cave, the sun declined to their right when it rose and to their left when it set Allah's miraculous maintenance and protection of these youths are among the signs of *Allah's Power and Glory In fact, the source of right guidance is with none except Allah* He can never find the straight path from whom Allah withholds His guidance

SECTION - 3

VERSE NO. 18 : Almighty Allah so lodged The Companions in the Cave that anyone who saw them would deem then to be wide-awake, although they were drowned in deep sleep In this condition Allah turned them up right and left, as it is necessary for persons in long slumber to change sides Their dog was spreading its two forelegs on the threshhold. Allah had spread over them an atmosphere of fear and awe in order to keep away from them intruders out of fear, if anyone of them dared to peep into the cave to look at them and disturb them in their sleep On this occasion our thoughts spontaneously turn to Allah's miraculous and wonderful plan of saving the Holy Prophet *(Sallallahu 'alaihi wa sallam)* from the vigilant and evil glances of the enemies who had actually reached the opening of the cave of Saur in which the Prophet *(Sallallahu 'alaihi wa sallam)* stayed with his Companion Hazrat Abu Bakr *(Razi Allahu 'anhu)* for three days while on his way to Madinah.

Another point to note here is that although dogs have been declared in Islam, as detestable animals yet, in exceptional situations they become valuable and acceptable. Thus, they are tolerated for the following purposes (1) Guarding cattle, (2) Hunting and (3) Guarding cultivated fields.

Although a detestable animal, the dog of the Companions of the Cave had acquired sanctity on account of its association with these believers. There are many proverbial sayings in prose as well as poetry describing the impact of good or bad company on human beings.

(To be continued in the next issue)

حياتنا الدنيا نموت ونحيا) فهذا هو المفرط في حياته الذي خسر دنياه وأخرب آخرته (خسر الدنيا والآخرة ذلك هو الخسران المبين) فيندم حينما ينزل به الموت اشد الندم (ويقول يا ليتني قدمت لحياتي فيومئذ لا يعذب عذابه أحد ولا يوثق وثاقه أحد) وأنه ما بين أن يثاب الانسان على الطاعــة والاحسان او يعاقب على الاساءة والعصيان الا ان يقال فلان قد مات وما أقرب الحياة من الممات وكل ما هو آت آت .

والمؤمن يعتقد ان له حياة في الآخــرة هي أبقى وارقى من حياته في الدنيا والموت وان كان مكروهاً لدى النفوس لكنه سبب في انتقال المؤمن من دار الشقاء والفناء الى دار السعادة والبقاء ولما قال النبي ﷺ « من أحب لقاء الله أحب الله لقاءه ومن كره لقاء الله كره الله لقاءه» فقال الصحابة: يا رسول الله كلنا يكره الموت فقال: انه ليس الامر كذلك ولكن الانسان اذا كان في انقطاع من الدنيا واقبال على الآخرة فان كان من اهل الخير بشر بالخير فاحب لقاء الله وأحب الله لقاءه وان كان من أهل الشر بشر بالشر فكره لقاء الله وكره الله لقاءه » . ان من كانت عقيدته التكذيب باليوم الآخــر وانكار البعث الحساب والثواب على الحسنات والعقاب على السيئات فانه ينصرف بعقله وعمله واهتمامه الى العمل في دنياه واتباع شهوات بطنه وفرجه ويترك فرائض ربه وينسى أمر آخرته وقــد حذر الله المؤمنين ان يكونوا أمثاله فقال : (يا أيها الذين آمنوا اتقوا الله ولتنظر نفس ما قدمت لغد واتقوا الله ان الله خبير بما تعملون ولا تكونوا كالذين نسوا الله فأنساهم انفسهم اولئك هم الفاسقون) أي نسوا حق الله عليهم من صلاتهم وزكاتهم وسائر واجباتهم فانساهم الله انفسهم أي أنساهم مصالح أنفسهم الدينية والدنيوية وحذر الله المؤمنين ان يكونوا امثالهم .

فهؤلاء الذين ينكرون وجود الرب ويكذبون بالبعث بعد الموت ويكذبون بالجنة والنار هم عند المحققين من علماء المسلمين أكفر من اليهود والنصارى وضررهم على الاسلام والمسلمين اشد من ضرر اليهود والنصارى من أجل ان المسلمين يغترون بهم وينخدعون لاقوالهم ولم يأمر الله على لسانه نبيه بقتل المرتد عن دينه الا رحمة بمجموع الامــة أن تفسد بهم عقائدهم واخلاقهم فان الاخلاق تتعادى والطباع تتناقل .

فمتى جهر هؤلاء بالحادهم في بلادهم ترتب على جهرهم فتنة في الارض وفساد كبير لان الجهر بالالحاد هو جرثومة الفساد وخراب البلاد وفساد اخلاق العباد وخاصة النساء والأولاد لان الناس مقلده لبعضهم من بعض في الخير والشر .

فمتى وجد من يجاهر الدين بالعداء ويرمى القلوب بانكاره وكراهيته ويدعو الى الاعراض عنه والتكذيب به وعدم التقيد بحدوده وفرائضه فأولئك هم نــواة الفتنة والمحاربون لله ورسوله وقــد اوجب الله قتلهم وقتالهم وسماهم أئمة الكفر فقال تعالى : (وان نكثوا أيمانهم من بعد عهدهم وطعنوا في دينكم فقاتلوا أئمة الكفر انهم لا ايمان لهم لعلهم ينتهون) .

فسماهم أئمة الكفر من أجل ان الناس يقتدون بهم في كفرهم وضلالهم وكان من عادة السلف أنهم يكتبون عقيدتهم في صدر وصيتهم ليعلموا الناس أنهم ماتوا على عقيدة أهل السنة فيقولون : هذا ما اوصى به فلان ابن فلان وهو شهد ان لا إله إلا الله وان محمداً رسول الله وان عيسى رسول الله وكلمته القاها الى مريم و روح منه وان الجنة حق والنار حق وأن الساعة آتية لا ريب فيها وان الله يبعث من في القبور شهادة عليها أحيا وعليها أموت وعليها ابعث انشاء الله تعالى والله أعلم وصلى الله على نبينا محمد وعلى آله وصحبه وسلم .

والناس بين مؤمن موحد يصدق بكل ما أخبر الله به تصديقاً جازما وان لم يدركه بحواسه ايماناً ليس مشوباً بشك ولاريب ولا مشروطاً بعدم معارض .

وبين مادى ملحد لا يؤمن الا بما يدرك بحواسه فهو ينكر كل ما لا يدرك رؤيته فيكذب بوجود الرب ويكذب بالملائكة ويكذب بالجنة والنار وفيهم انزل الله (هل ينظرون الا أن تأتيهم الملائكة او يأتى ربك أو يأتى بعض آيات ربك يوم يأتى بعض آيات ربك لا ينفع نفساً ايمانها لم تكن آمنت من قبل او كسبت فى ايمانها خيراً قل انتظروا إنا منتظرون) .

ان عدم علم الشخص للشئ وعدم مشاهدته له لا ينفى وجوده ولا وقوعه وقد انزل الله فى المكذبين به قوله تعالى : (بل كذبوا بما لم يحيطوا بعلمه ولما يأتهم تأويله كذلك كذب الذين من قبلهم فانظر كيف كان عاقبة الظالمين ومنهم من يؤمن به ومنهم من لا يؤمن به وربك أعلم بالمفسدين فان كذبوك فقل لى عملى ولكم عملكم أنتم بريئون مما أعمل وانا برئ مما تعملون) .

وهذا التأويل الذى عناه القرآن هو يوم القيامة حين تبدو المغيبات للعيان فتجلى الرب لفصل القضاء بين عباده وتبرز الملائكة وحين يدخل أهل الجنة الجنة وأهل النار النار وهذا هو معنى التأويل فى هذه الآية (هل ينظرون إلا تأويله يوم يأتى تأويله يقول الذين نسوه من قبل قد جاءت رسل ربنا بالحق فهل لنا من شفعاء فيشفعوا لنا او نرد فنعمل غير الذى كنا نعمل قد خسروا أنفسهم وضل عنهم ما كانوا يفترون) .

فانكار الملائكة أو نسبتهم الى الافعال الخيرية فى الشخص كما تقوله الفلاسفة هو كفر بهم يستلزم التكذيب بالكتاب وبما ارسل الله به رسله ومن يكفر به من الاحزاب فالنار موعده .

والمؤمن حقاً هو من يؤمن بكل ما جاء عن الله ورسوله ايماناً جازماً بدون تردد سواء أدرك ذلك بمشاعره ومشاعره او لم يدركه لان الرسل اتت بمحارات العقول من الاخبار بالمغيبات والمعجزات .

الايمان باليوم الآخر

ان الايمان باليوم الآخر هو الاصل لصلاح الاعمال واستقامتها والتحفظ على الفرائض والفضائل والتخلى عن المنكرات والرذائل ويغرس فى القلب محبة الرب والتقرب اليه بطاعته فهو ينظم الانسان فى حياته أحسن نظام بحيث يخاف عواقب سيئاته ويرجو ثواب حسناته أما عدم التصديق باليوم الآخر بالثواب والعقاب والجنة والنار فانه ينشأ عنه غالباً الاعمال العصيبة والفواحش الشنيعة ومن يكفر بالله وملائكته وكتبه ورسله واليوم الآخر فقد ضل ضلالا بعيدا . لان من خاف أدلج ومن أدلج بلغ المنزل ومن خاف الله لم يشف غيظه ومن اتق الله لم يصنع ما يريد ولولا يوم القيامة لكان غير ما ترون وذلك ان المومن يعلم ان الدنيا دار ابتلاء وامتحان و دار فناء وزواله (انا جعلنا ما على الارض زينة لها لنبلوهم ايهم احسن عملا وانا لجاعلون ما عليها صعيداً جرزاً) وقد سمى الله الدنيا دارمتاع (قل متاع الدنيا قليل وما الحياة الدنيا الا متاع الغرور). والمتاع هوما يتمتع به صاحبه وقتاً من الزمن ثم ينقطع عنه مأخوذ من متاع المسافر ارضيتم بالحياة الدنيا من الآخرة فما متاع الحياة الدنيا فى الاخرة الا قليل .

ثم ان هذا الموت الذي أفسد على أهل الدنيا نعيمهم ولذاتهم ليس هوفناء ابداً لكنه انتقال من دار الى دار اخرى (ليجزى الذين أساءوا بما عملوا ويجزى الذين احسنوا بالحسنى) فلا يجزع من الموت ويهوله الفزع منه الا الذى لم يقدم لآخرته خيراً والذى يقول (ما هى الا

من المنذرين بلسان عربي مبين) (قل نزله روح القدس من ربك بالحق (تنزيل من الرحمن الرحيم كتاب فصلت آياته قرآناً عربياً لقوم يعلمون بشيراً ونذيراً فاعرض اكثرهم فهم لا يسمعون) (وكذلك اوحينا اليك روحاً من امرنا ما كنت تدري ما الكتاب ولا الايمان ولكن جعلناه نوراً نهدي به من نشاء من عبادنا وانك لتهدي الى صراط مستقيم) .

فالقرآن كلامه سبحانه يجب الايمان به . يقول الله سبحانه: (وكلم الله موسى تكليماً) . وقال: (افتطمعون ان يؤمنوا لكم وقد كان فريق منهم يسمعون كلام الله ثم يحرفونه من بعد ما عقلوه وهم يعلمون) . ولأن الكلام صفة كمال والله سبحانه موصوف بالكمال ومنزه عن النقص فهو كلامه سبحانه غير مخلوق .

فمن كذب بكلام الله او قال ان القرآن مخلوق او انه شئ فاض على نفس محمد بدون ان يتكلم الله به وبدون ان ينزل به جبريل عليه فقد كذب بالكتاب وبما ارسل الله به رسله وقال بمقالة الوحيد العنيد القائل (ان هذا الا قول البشر سأصليه سقر) (وقالوا اساطير الاولين اكتتبها فهي تملى عليه بكرة واصيلا قل انزله الذي يعلم السر في السموات والأرض انه كان غفوراً رحيما) .

رؤية الرب في الآخرة

ونؤمن بأن المؤمنين يرون ربهم في الآخرة يقول الله : (وجوه يومئذ ناضرة الى ربها ناظرة) وفي الصحيح ان النبي ﷺ قال : « إنكم ترون ربكم كما ترون القمر ليلة البدر لاتضامون في رؤيته فان استطعتم ان لا تغلبوا على صلاة قبل طلوع الشمس وقبل غروبها فافعلوا » يعني بذلك صلاة الفجر وصلاة العصر.

أما رؤية الرب في الدنيا ففيها خلاف والقول الراجح: أنه لا يراه أحد وحكى الله عن نبيه موسى عليه السلام أنه قال : (رب ارني انظر اليك قال لن تراني) وسئل النبي: هل رأيت ربك ؟ قال : لانور أنى أراه . أي حال دون رؤيته نور هائل يمنع من رؤيته في الدنيا وقد قالت عائشة رضي الله عنها: « من حدثكم أن محمداً رأى ربه فقد أعظم الفرية عليه . ثم قرأت قوله تعالى: لاتدركه الأبصار وهو يدرك الأبصار وهو اللطيف الخبير » .

الايمان بالملائكة الكرام

إن من أصول الايمان أن تؤمن بالله وملائكته يقول الله : (ليس البر أن تولوا وجوهكم قبل المشرق والمغرب ولكن البر من آمن بالله واليوم الآخر والملائكة والكتاب والنبيين) وقال : (آمن الرسول بما انزل اليه من ربه والمؤمنون كل آمن بالله وملائكته وكتبه ورسله) فالايمان بالملائكة يتفرع عن الايمان بالله عز وجل وعن الايمان بالكتب المقدسة النازلة من الله على انبيائه ورسله .

والملائكة هم عالم غيبي عاقلون خلقهم الله لخدمته وعبادته كما خلق الجن والانس . ومن صفتهم أنهم عقول بلاشهوات فهم عباد مكرمون لا يعصون الله ما أمرهم ويفعلون ما يؤمرون وقد يتشكلون بأمر الله وارادته كما نزل جبريل على النبي ﷺ في صورة رجل شديد بياض الثياب شديد سواد الشعر فسأل النبي ﷺ عن أصول الدين والصحابة يستمعون فلما انصرف قال النبي هذا جبريل أتاكم يعلمكم أمر دينكم . ورؤى مرة في صورة دحية بن خليفة الكلبي ورآه مرة في صورته التي خلقه الله عليها بمنظر هائل قال تعالى : (ولقد رآه نزلة أخرى عند سدرة المنتهى) ولا يتوقف الايمان بالملائكة على رؤيتهم فانهم من عالم الغيب وقد أثنى الله على المتقين الذين يؤمنون بالغيب فالايمان بوجود الرب ايمان بالغيب والايمان بالملائكة ايمان بالغيب والايمان بالبعث بعد الموت والحساب وبالجنة والنار ايمان بالغيب .

بسم الله الرحمن الرحيم

عقيدة الاسلام والمسلمين

(٢)

بقلم الشيخ عبدالله بن زيد آل محمود
رئيس المحاكم الشرعية و الشئون الدينية بدولة قطر

فأهل السنة من هذه الامة يؤمنون بكل ما جاء في القرآن والسنة من آيات الصفات ويقولون ان الحق هو الايمان بها والتسليم لما جاء عن الله ورسوله فيها قائلين امنا بالله وما جاء عن الله على مراد الله وآمنا برسول الله وما جاء عن رسول الله على مراد رسول الله.

فكل ما وصف الله به نفسه في كتابه فتفسيره قراءته والايمان بمايليق بشانه تعالى بلاكيف ولا تشبيه ولا تأويل ليس كمثله شئ وهو السميع البصير.

لأن الكلام في الصفات فرع عن الكلام في الذات فكما ان الله سبحانه ذاتاً لا تشبه ذات المخلوقين فكذلك صفاته لا تشبه صفات المخلوقين ليس كمثله شئ وهو السميع البصير كما قال الامام مالك لما سئل عن الاستواء. فقال: " الاستواء معلوم والكيف مجهول والايمان به واجب والسؤال عنه بدعة " وكذا يقال في جواب السؤال عن النزول وعن الوجه والسمع والبصر فيقولون: الوجه معلوم والكيف مجهول والايمان به واجب. وكذا سائر الصفات فالذين انكروا وكذبوا بكلام الله اضطروا الى القول بخلق القرآن ففروا من التشبيه ووقعوا في التعطيل والكلام صفة كمال والله سبحانه موصوف بكل كمال

والكلام في الصفات فرع عن الكلام في الذات فكما ان الله ذاتاً لا تشبه ذات المخلوقين فكذلك له صفات لا تشبه صفات المخلوقين ليس كمثله شئ وهو السميع البصير.

وكان الامام احمد يقول: « ناظروهم بالعلم فان اقروا به خصموا وان انكروه كفروا » يريد بهذا أن المنكرين للصفات يقال لهم هل تؤمنون ان لله علماً يعلم به خائنة الاعين وما تخفي الصدور فكذلك المخلوق فان له علماً يعلم به ما يمكنه ادراكه واحاطة العلم به وعلم المخلوق ليس كعلم الله وكذلك سائر صفات الله لا يشبهها (شئ ليس كمثله شئ وهو السميع البصير).

فمن آمن بظاهر هذه الصفات ووكل علمها وتفسيرها الى الله والى رسوله فقد أحسن حيث انتهى الى ما سمع وسلم من عناء التعطيل والتحريف والانحراف ومن تكلف الكلام فيما لا علم له به والذي يؤول به الى تعطيل الرب عن صفاته والى التكذيب بكلامه (بل كذبوا بما لم يحيطوا بعلمه ولما يأتهم تأويله).

" الايمان بالقرآن "

ومن الايمان بالله الايمان بالقرآن. ان القرآن كلام الله غير مخلوق (نزل به الروح الأمين على قلبك لتكون

المجلد ٤٦ — ٧ ذی القعدة ، ١٤١٨ھ الموافق ٧ مارس ، ١٩٩٨م — العدد ٢١

عقيدة الاسلام و المسلمين

(٢)

* ان القرآن كلام الله غير مخلوق

* و المؤمن حقا هو من يؤمن بكل ما جاء عن الله و رسوله ايمانا جازما

* ومن يكفر بالله وملائكته وكتبه ورسله واليوم الآخر فقد ضل ضلالا بعيدا .

* من احب لقاء الله احب الله لقاءه ومن كره لقاء الله كره الله لقاءه

* و الملائكة هم عالم غيبي عاقلون خلقهم الله لخدمته و عبادته كما خلق الجن و الانس .

—— ٥ ——

AND SURELY, IT (THE QUR-AAN) IS THE TRUTH OF ASSURED CERTAINTY

yaqeen international

A NON-SECTARIAN ENGLISH JOURNAL PRESENTING ISLAM IN ITS PRISTINE PURITY AS TAUGHT BY QUR-AAN AND SUNNAH

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The Sacred verses of Holy Qur-aan and the Traditions of the Prophet (Sallallahu 'alaihi wa sallam) have been printed for the benefit of our readers. You are asked to ensure their sanctity. Please dispose of the pages on which these are printed in the proper Islamic manner.

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Bis-mil- laa- hir- rah- maa nir- ra- heem.

In the name of Allah, theAll Compassionate, the Most Merciful

QUR-AAN AND SUNNAH

Indeed, the Best Word is the **Word of Allah** (i.e **Qur-aan-e-Majeed**) and the Best Guidance is **Sunnah** of the **Holy Prophet Muhammad** (*Sallallahu-'alaihi-wa-sallam*) And the Best deeds are those declared definite and imperative (according to Qur-aan and Sunnah) And the Worst deeds are those invented by man himself (as part of **Religion**) and all such self-invented formulations are Innovations (***Bid-'at***) and every Innovation (***Bid-'at***) leads a man to **Eternal Hell-Fire.**

And who is more excellent in speech than the one who calls towards Allah while he himself does righteous deeds and says: Admittedly I am from the obedient ones (*Muslims*). **(Al-Qur-aan 41:33)**

Explanatory Note :-

Whoever invites people towards Allah deserves great honour and is worthy of being listened to His words are held in the highest esteem as evidenced below -

(a) That he calls people to Allah (the "Truth of Allah") without involving his 'self', in any way

(b) Every deed of his is based on Righteousness showing no divergence between his preaching and his conduct-(i e his own words and actions), and

(c) He asserts himself as a Muslim, meaning that he associates himself with the 'Will of Allah', as if he is the full embodiment of Islam, as ordained by Him (Allah) and adopted by His Prophet Muhammad ***(Sallallahu 'alaihi wa sallam)***

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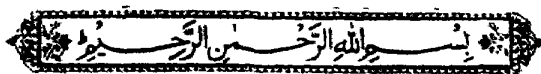
Bis-mil-laa-hir-rah-maa-nir-ra-heem
In the name of Allah, The All-Compassionate, the Most-Merciful

VIRTUES OF QURAAN MAJEED

How meritorious is Recitation of Quraan Majeed. The Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* has said "Recite Quraan because Allah rewards you with ten blessings for every letter thereof"

To elucidate the point the Holy Prophet *(Sallallahu 'alaihi wa sallam)* added, "I would not say **(alif-laam-meem)** is one letter but three, namely **alif, laam** and **meem** (Mustadrak) The Ayah (Verse) cited by the Holy Prophet *(Sallallahu 'alaihi wa sallam)* in example is one of those, the definite meanings of which, have never been clear to any one in the Ummah (Muslim people).

It, therefore clears another important point, namely, that reward becomes due on recitation of the Quraan even without understanding its meaning. It is so because one, who recites the Quraan with the belief that it is the Word of Allah, gets his faith **(Eemaan)** and conviction **(Yaqeen)** strengthened Secondly, the reciter with that belief in his heart, has his attention directed towards Allah So long he bears in mind that he is reciting His Word, he continues to receive the blessings He is also benefitted through his concentration on the great Divine attribute

Many of the reciters do not understand the meanings of the Quraan but they improve the merit of their faith, and in course of time imbibe the blessings of righteousness and godliness in their life. It is one of the extreme good fortune of the Muslim **Ummah** that believers are able to utter from their mouths, reproduce in their voice and repeat with their tongues the Word of Allah It is, indeed, a great honour and a unique blessing Hence the meritorious virtues cited in the sayings of the Holy Prophet *(Sallallahu 'alaihi wa sallam)* for recitation of the Holy Quraan.

The Holy Prophet *(Sallallahu 'alaihi wa sallam)* has said "Fasting and the Holy Quraan both plead the cause of a believer" (Muslim)

Fasting pleads before Allah that it prevented the believer from partaking good and wholesome things and foods and prays for acceptance of its intercession on his behalf The Quraan intervenes to say that it prevented the believer from rest and sleep at night (because of recitation) The intercession of both will be graciously accepted by Allah It is for this reason that we invariably find on the part of the great saints and savants special devotion towards recitation of the Holy Quraan

The Holy Prophet *(Sallallahu 'alaihi wa sallam)* has said, "The best of you (believers) are those who acquire knowledge of the Quraan and impart it to others" The Holy Prophet *(Sallallahu 'alaihi wa sallam)* has said, "One who has learnt to recite the Quraan has, in a way adorned himself with prophetic qualities (knowledge) except that he does not receive revelation" He *(Sallallahu 'alaihi wa sallam)* has said. "There are two kinds of persons to be coveted One who has been blessed with learning of the Quraan and who by day and night helps himself with it through righteous deeds and recitation The second is one bestowed with wealth who expends it all the twenty four hours in the way of and to seek the pleasure of Allah There is another saying to the effect that one who recites during the night ten verses from the Holy Quraan is not counted amongst the indolent and defaulters"

Jalaluddin Sayooti *(Rahmatullah 'alaih)* has in his book Ahwaal-ul-Mauta wal Quboor has cited a narration which says that for one who passes away before completing his instruction in the Holy Quraan, Allah deputes an angel to get his education completed.

There is a saying of the Holy Prophet *(Sallallahu 'alaihi wa sallam)* in Bukhari and Muslim (the two top books of Hadith) to the effect that one, who is handicapped in pronunciation and has therefore to put extra labour and effort in recitation of the Quraan gets the double reward. It shows that Islam is for all - Arabs and non-Arabs, better or less qualified and/or proficient, all are entitled to their reward for recitation of the Holy Quraan

Recitation of the Holy Quraan brings spiritual solace and happiness and relief at the time of grief and misfortunes. Different chapters of the Quraan have their own merits, for example

(Continued on Page 127)

LAILA-TUL-QADR

Laila-tul-Qadr, the Esteemed Night or the Night of Power, is the night of spiritual bliss It is one of the last ten nights of Ramazaan. It is better than one thousand months, in the blessings it brings of reward for good deeds.

This is how the Muslim **Ummah** came to be favoured with this esteemed Night When Allah revealed to the Holy Prophet Hazrat Muhammad *(Sallallahu 'alaihi wa sallam)* average span of life of the people of his **Ummah** to be 60 or 70 years, the Prophet *(Sallallahu 'alaihi wa sallam)* felt sad at heart because of the **Ummahs** (people) of other prophets had much longer span of average life and thus had greater opportunities for doing good deeds than the people of his own **Ummah.** Allah the Almighty in His kindness and love for the Prophet *(Sallallahu 'alaihi wa sallam)*, revealed to him (vide Chapter 97 of Al-Quraan, given below) that He had declared a night for his **Ummah,** to be better than one thousand months in the matter of rewards for devotional services offered therein.

"Indeed We sent it (the Quraan) down in the Night of Worth And what do you understand what the Night of Worth is ? The Night of Worth is better than thousand months In it descend the angels and **JIBREEL** (Gabriel) by the will of their **RAAB** (Guardian-Lord), for every (blessed) affair Peace it is till dawn " (97·1-5)

The whole of Glorious Quraan was sent down from **'lau-hi-Mahfooz'** (the Preserved Tablet) with Allah in Heaven, to **"Bait-ul-'Izzat"** (the House of Reverence) on the sky of the earth. It was then revealed off and on, to the noble Prophet *(Sallallahu 'alaihi wa sallam)* in 23 years during his life time. The decision in regard to the descent of Glorious Quraan from 'Lau-hi Mahfooz' in the Heavens, to 'Bait-ul-'Izzat, on the sky of the earth,' was taken in the Night of the 15th Sha'baan, that is, the Night following the 14th day of the eighth month of the lunar calendar, as in Quraan Majeed "Surely We revealed it in a Blessed Night " (44 3) This fact has also been mentioned in **'Ahaadees'** (Sayings of the Holy Prophet -- *Sallallahu 'alaihi wa sallam)*

During **Laila-tul-Qadr** the angels and the Heavenly Spirit (Hazrat Gibrael -- *'alaihis salaam*) come to the earth, their presence imparts spiritual lustre to it and comfort the souls and hearts of the believers engaged in acts of devotion during the night The noble Prophet *(Sallallahu 'alaihi wa sallam)* used to spend the Night in prayer and remembrance of Allah. Hazrat 'Aisha Siddiqah *(Razi Allahu 'anha)* said · "When the last ten days of Ramazaan approached, the Prophet *(Sallallahu 'alaihi wa sallam)* used to tighten his **"Tahband"** (waist cloth), kept (night) vigils and persuaded his household to keep (night) vigils". (Bukhari and Muslim).

According to another Hadith, the Esteemed Night should be anticipated during the odd nights of the last decade of Ramazaan, that is, the 21st, 23rd, 25th, 27th and 29th night In majority view the 27th night is taken to be the most probable one

Those who spend the Night in prayers, experience indescribable bliss, profound spiritual pleasure as a result of the heavenly blessings which come down during the Night One should, therefore, do one's best and offer **'Nafl'** (optional) prayers, recite Quraan Majeed, seek Allah's forgiveness and pray for the good in this world as well as the Hereafter In this connection we quote a well known **Hadees.** Hazrat 'Aisha Siddiqah *(Razi Allahu 'anha)* narrates

"I asked, 'O Messenger of Allah! Tell me, if I were to find a night to be Esteemed Night, what should I recite therein ?" The Holy Prophet said, recite ·-

اللّٰهُمَّ اِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّيْ-

"Al-laa-hum-ma in-na-ka 'afuw-wun tu-hib-bul-'af-wa fa'-fu-'an-nee".

(O Allah! You are forgiving, loves forgiveness, so forgive me)

I'TIKAAF

I'tikaaf is one of the devotional duties pertaining to the month of Ramazaan. **I'tikaaf** in this context means : "Confining oneself in the House of Allah -- a mosque, from the afternoon of the 20th of Ramazaan (a little before sunset) till the appearance of the **Shawwaal** moon The mosque should be one where congregational prayers are regularly held five times a day. One should enter the mosque with the express intention of **I'tikaaf.**

A few of the blessings of **I'tikaaf** are .--

1. Full time remembrance of Allah by staying in the seclusion of a mosque
2. Complete Protection from sinful acts
3. Punctual Presence at congregational prayers, and maximum opportunity to recite Quraan Majeed and to offer 'Nafl' (supererogatory) prayers
4. Honoured status of being a guest of Allah (since a mosque is the House of Allah), for the days and nights of **I'tikaaf.**

Allah has promised a great many rewards for a **Mu'takif** (one who observes **I'tikaaf**).

Types of I'tikaaf : I'tikaaf is of three types -- **Waajib** (Essential), **Sunnat-i-Muakkadah** (Prerogatory) and **Mustahab** (Supererogatory)

I'tikaaf-i-Waajib or **I'tikaaf-i-Nazr :** is observed to fulfil a vow made by way of thanks-giving after one's prayer has been granted. If someone offers to observe **I'tikaaf** for a fixed number of days, say three days, **I'tikaff** for the number of days as resolved, beomes **Waajib.** One should resolve to observe **I'tikaaf-i-Waajib** for at least one full day because fasting is an essential requirement for this type of **I'tikaaf.**

I'tikaaf-i-Sunnat Muakkadah is observed for the last 9/10 days of Ramazaan, from the evening of the 20th Ramazaan upto the evening of the 29th or 30th when the **Shawwal** moon is sighted It is also known as **Sunnat-i-Muakkadah 'alal-Kifaya,** because a few persons from a locality can offer it on behalf of all of its residents

Mustahab I'tikaaf can be observed for any length of time, fasting is not essential for it. While entering a mosque for daily prayers or even otherwise, one can resolve for **I'tikaaf** for the time one remains in the mosque

Ladies can observe **I'tikaaf** by confining themselves to a corner of the house, after making a firm resovle for it They can leave their place to answer the calls of nature and/or for an obligatory bath. When the menses start, **I'tikaaf** is to be given up forthwith

Essentials of I'tikaaf : A Mu'takif must be -

-- a Muslim,
-- a sane person,
-- free from **Hadas-i-Akbar,** that is, should be ritually clean from pollution resulting from sexual intercourse or otherwise; lady **Mu'takif** should also be free from menstruation.

2) Intention (Niyyat) for **I'tikaaf** made either in mind or in words before entering a mosque for the purpose.

The above conditions are common to all types of **I'tikaaf,** Fasting is essential in addition for **I'tikaaf-i-Waajib,** as also for **I'tikaaf Sunnat-i-Muakkadah.**

What is **Commendable during I'tikaaf :**

-- Recitation of Quraan Majeed,
-- Recitation of Durood Shareef (invocation of blessings for the Holy Prophet--*Sallallahu 'alaihi wa sallam),*
-- Studying of and instruction in religious literature,
-- Performing pious deeds,
-- Offering good advice or giving sermons to Muslim brethren,
-- Selection of a mosque for **I'tikaaf** where **Juma'** (Friday) prayers are held

A **Mu'takif** is not to come out of the mosque during **I'tikaaf** except for some genuine reasons such as :-

-- Visiting his house for (a) answering the call of nature, or (b) performing an obligatory bath, if these facilities be not available by the side of the mosque If a **Mu'takif** owns or has rented two houses, he should go to the house which is nearer to the mosque
-- Going to a Jami' masjid for offering **Juma'** (Friday) prayer if it is not held in the mosque

(Continued on Page 127)

Al-Fiqh-ul-Islami
(Islamic Jurisprudence)

'ID-UL-FITR

The appearance of the new moon of Shawwal, the tenth month of Islamic calendar, brings to a close the month-long Ramazaan fasting and nightly **Taraweeh** prayer It heralds the celebration of 'Id-ul-Fitr on the following day. This day is marked by special early forenoon prayer by way of thanksgiving to Allah for His bestowing on the faithful the month-long multifarious blessings of Ramazaan.

NIGHT OF REWARDS

The night of 'Id-ul-Fitr is called the Night of Reward (**Laila-tul-Jazaa**). It is said that in the morning of this day, Allah *(Sub-haa-na-hoo wa Ta-'alaa)* sends down to earth His Angels to take positions at street corners, calling out :

"O Ummah of Muhammad *(Sallallahu 'alaihi wa sallam)*! Proceed towards the Bountiful Cherisher Who showers His blessings in the greatest measure, and forgives sins."

Allah *(Sub-haa-na-hoo wa Ta-'alaa)* questions His Angels as to what ought be the reward of the worker who has performed his duty well The Angels reply ·

"O our Lord and our Master! The return is that they be paid in full measure."

Upon this, Allah Ta-'alaa declares :

"O My Angels! Bear witness with Me that I have bestowed upon them, in return for their Fasts and Taraweeh during the month of Ramazaan, My pleasure and forgiveness "

And to the believers, He says :

"O My servants! Beg of Me, upon My Honour and Might, in your present congregation today, whatever you would pray for the Hereafter, I shall bestow upon you, and whatever you would beg for your earthly life, I shall grant it if advisable, so long as you attend upon Me, I shall cover up your shortcomings, and I shall not put you to disgrace before sinful defaulters Now go back (home), absolved and forgiven, you have pleased Me and I am pleased with you "

The angels become exceedingly jubilant and they rejoice at the rewards bestowed by Allah upon the **Ummah** of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* at the end of the holy month of Ramazaan

'ID-UL-FITR

The first of Shawaal is a thanksgiving day for Muslims on the completion of Ramazaan. On this day is offered special prayer of 'Id-ul-Fitr. It is a day of feast and rejoicing in the name of Allah Fasting on this day is forbidden

A Tradition has it that a caravan came to Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* witnessing that they had sighted the new moon in the evening. He ordered them to discontinue Fasting and, at dawn, to come back to their praying places. (Abu Daud).

Another Tradition says that when Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* came to Madinah, the Madinites told him that in the Times of Ignorance there were two days that they used to spend in playful pursuits The Messenger of Allah *(Sub-haa-na-hoo wa Ta-'alaa)* remarked : Allah Ta-'alaa has changed for you things for the better than these two, that is the day of Sacrifice and the day of Fitr. (Abu Daud).

PRAYER

'Id-ul-Fitr Prayer comprises two **Waajib rakaa'ts.** The intent (**Niyyat**) is to be made accordingly before the **Imaam** calls **Takbeer-i-Tahreemah.**

There is no call (**Azaan**) or **Iqaamah** to this Prayer The Tradition says "There is neither **Azaan** on the day of Fitr when the **Imaam** comes out or after he has come out, nor **Iqaamah,** nor call, nor anything There is no **Azaan** and no **Iqaamah** at the time " (Muslim)

The method of this Prayer has only one departure from an ordinary two **Rakaa't** congregation Prayer It has six additional **Takbeeraat,** three in each **Rakaa't.** (For details, one had better refer to a guide book on Prayer)

SERMONS

'Id prayer includes Sermons Compared to Friday Sermons (**Khutbaat**), 'Id Sermons have two differences. First, 'Id Sermons are delivered after the Prayer. Secondly, 'Id Sermons are **sunnah** whereas (i) Friday Sermons are delivered before the prayer and

(ii) these are obligatory **(Farz).** The listening of 'Id Sermons is regarded essential.

It is reported that Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* was presented with a bow on 'Id day and then he delivered Sermons leaning on the bow. (Abu Daud).

SUNNAH BEFORE PRAYER

After getting up early in the morning on the day of 'Id-ul-Fitr, it is commendable to take bath, to use tooth stick **(Miswaak)** to cleanse the teeth, to put on the best dress that one may afford, to apply perfume, and to take breakfast before proceeding to offer 'Id-ul-Fitr Prayer

TAKBEER RECITATION

The following Takbeer is to be recited slowly on way to 'Id-ul-Fitr Prayer and on the way back after the Prayer.

الله اکبر الله اکبر لااله الا الله
والله اکبر الله اکبر ولله الحمد

Transliteration : Al-laa-hu Akbar, Al-laa-hu-Akbar, Laa i-laa-ha il-lal-laa-hu, wal-laa-hu Akbar, Al-laa-hu Ak-bar, wa lil-laa-hil-hamd

Translation : Allah is Most Great, Allah is Most Great, there is no one worthy of worship but Allah, and Allah is Most Great, Allah is Most Great, and all praise is for Allah.

CHANGE OF ROUTE

It is reported that the Holy Prophet *(Sallallahu 'alaihi wa sallam)* used to go out for 'Id Prayer by one route while he would return by another (Tirmizi). It is commendable to follow this practice.

SADAQA-TUL-FITR

Sadaqa-tul-Fitr is the alms or charity that becomes due at pre-sunrise **(Fajr)** Prayer on the day of 'Id-ul-Fitr. It is preferable to disburse this charity before proceeding for 'Id-ul-Fitr prayer Failing this, it can as well be distributed afterwards

UPON WHOM DUE

Sadaqa-tul-Fitr is due on a Muslim on whom **Zakaat** is due It is also payable by one from whom **Zakaat** might not have yet become due but who nevertheless possesses goods in excess of his needs that will, in course of time, be liable to **Zakaat,** whether full one year has passed on it or not.

Sadaqa-tul-Fitr is not due from one who himself is eligible to receive **Zakaat** or **Sadaqa-tul-Fitr.**

If someone possesses property in excess of his needs but is at the same time indebted, then **Sadaqa-tul-Fitr** becomes due only if after offsetting the liability of debt, so much is left as will attract payment of **Zakaat,** otherwise not.

If one pays **Sadaqa-tul-Fitr** during the month of Ramazaan, he is not required to pay it again on 'Id-ul-Fitr day

Sadaqa-tul-Fitr is due for self as well as on behalf of each of one's minor children. However, if a minor child is in possession of property which attracts **Sadaqat-tul-Fitr,** it can be paid out of it. Major children are required to pay on their own behalf.

Sadaqa-tul-Fitr is essential even if one did not observe Ramazaan fasting for any reason.

QUANTUM

Sadaqa-tul-Fitr may be given in cash or in kind. If wheat or its flour or ground parched wheat is given, its weight should be 1.67 kilo, or to be on the safe side 2 kilos. If barley or its flour is given, it should be double of what is prescribed for wheat.

If it is proposed to give **Sadaqa-tul-Fitr** in cash, it should be equivalent of the value of the prescribed quantity of foodgrain converted at its ruling market price

If any foodgrain other than wheat or barley is proposed to be given, its value should be equated to that of the quanity prescribed for wheat or barley

DISTRIBUTION

Those entitled to receive Zakaat are eligible to take **Sadaqa-tul-Fitr** also. **Sadaqa-tul-Fitr** from one payer can be given to any one eligible person or several such persons. Conversely, that from several persons can be given to a single eligible person

These questions have been dealt with in the higher of **Hanafite Fiqh.**

PARAMETERS OF ISLAMIC IDEOLOGY

By Justice (retd) Dr. Tanzilur-Rahman

An ideology howsoever, attractive, remains lifeless and ineffective until it is unified with practice By the grace of Allah, we, the Muslims, have the best ideology in Islam What is, in fact, needed is action integrated with that ideology.

Islam is not the name of certain beliefs and rituals, it is a complete code of life. Islam means total submission to the Will of Allah. Life according to the teachings of Islam, is a unit, an organic whole and it cannot be divided into several compartments We cannot differentiate between **deen** and politics or **deen** and economy. Different aspects of human life may appear distinct from each other but reflect one compact unified whole; they are not only interlinked with each other but, in fact, they are inter-dependent.

Islam does not limit concept of human life to this earthly world alone. The Islamic ideology encompasses this world as well as the world hereafter The Islamic concept of the universe is based on four basic ingredients, namely

(1) Man and other creatures owe their existence to one Almighty Allah (2) This whole universe is admininstered and run in accordance with the rules and regulations set by Almighty Allah which are called, in modern terminology, as "Laws of Nature" (3) This whole universe has been made subservient to Man for his use and benefit (4) This life is a trial for human beings.

Since Allah alone is the Sovereign, according to Islam, this concept of sovereignty gave birth to the concept of human brotherhood and human equality. It cuts down the roots of rule of man over man It negates the concept of kingship, dictatorship, priesthood and Brahmanism.

In the eyes of Islam therefore, every person is equal Every one has equal rights and can seek redressal, if wronged, through a court of law. Everyone has protection of his life, property and honour. Islam proclaims equal treatment in law, irrespective of one's status or position in life. Even the ruler has no exemption, unlike the western theory, from appearance before a court of law. Caliph Umar in a case filed against him appeared personally before the judge along with the claimant who was a jew, and such has been the case also with Ali, the fourth Caliph of Islam.

An incident is reported by Al-Bukhari in his famous work on Hadith, Al-Sahih, that in Madinah a woman of the Banu Makhzum tribe committed theft The elders of this powerful tribe prevailed on Usama Bin Zaid to recommend her case to the Holy Prophet *(Sallallahu 'alaihi wa sallam)*, who held Usama very dear, to save the woman from being subjected to the prescribed punishment namely the cutting of hand. On Usama's intervention the Holy Prophet *(Sallallahu 'alaihi wa sallam)* said in anger, "Would you intervene in the punishment prescribed by Allah"? Then he turned to the Muslims and declared :

"The cause of the downfall of nations before you was that when a thief of noble origin was caught, he was allowed to go scot free without punishment, whereas a thief of humble origin was subjected to punishment. I swear by Allah that if Fatima, daughter of Muhammad *(Sallallahu 'alaihi wa sallam)*, committed a theft, I would have had her hand cut off." This tradition furnishes a significant instance of the application of the rule of equality before law in Islam even in the case of the Prophet himself and his family.

Several such incidents during the days of the four caliphs demonstrating the application of law and punishment pertaining to their closest kin and involving the highest functionaries are part of Islamic history Of relevance are three incidents out of many of the days of the Caliph Umar. One relates to his own son who was charged with taking liquor, the Caliph Umar not only awarded hadd punishment but personaly lashed him with his own hands

The other incident is that of 'Amr Bin Al-'Aas, the then Governer of Egypt, came to Madinah, the capital, on his annual state visit A man stood up from the assembly and accused the Governor of whipping him without just cause. The caliph 'Umar on making spot enquiry ordered that the said man would lash the Governor with equal number of stripes, and so ordered

the Governer to come out and stand up and be ready for the Qisas. Then, some of the persons present at the occasion persuaded that man to forgo the Qisas (retaliation) and accept Diyat, the monetary compensation for the unlawful injury caused to him by the Governor.

The third incident relates to Jablah, the chief of his tribe, a convert from Christianity to Islam. During **tawaf** (circumambulation) of the **Holy Ka'bah** at Makkah, a corner of his **shawl** came incidentally under the foot of an Arab villager. Jablah, in anger slapped on his face and broke his tooth The caliph 'Umar permitted the villager to take his Qisas from him i.e slapping on the face of Jablah and breaking his tooth, and ordered Jablah to submit himself for Qisas (retaliation) to the villager Jablah took it as an insult to himself and fled the Islamic domain and turned back with his tribe to Christianity The Caliph 'Umar accepted Jablah's leaving the country and his turning back to Christianity, but did not concede to rescind his order of Qisas

Islamic ideology also implies complete surrender of man to the will of Almighty Allah It is not for a Muslim to believe in a part of the Book and evade to act upon the other part of the Book. It will bring disgrace to him in this world and most grievous penalty on the Day of Judgement

It gives a complete system of thought and practice which is subservient to the dictates, commandments and guidelines given by Almighty Allah whether in terms of rituals, morality, social behaviour, economy, politics or education. Similarly it makes all human beings accountable in the world hereafter.

Islamic ideology negates the mechanical concept of universe. According to Islamic view, this universe is not the product of an accident. It has its own Creator, Almighty Allah Who is the One, Who has sent down man on the earth to enforce His commandments. In the mechanical concept of life the existence of non-material things is not recognized. There is in it no concept of the life hereafter. It considers man to be absolutely free in his thought and action and regards this worldly life alone to be the sole target. In its view it is the material gain alone which counts.

This concept of life disregards the soul and its requirements and gives exclusive attention to human body and its demands. In consequence, moral values, which prove to be a hindrance in the realisation of worldly objectives are either rejected or repudiated, or regarded as merely relative subject to the needs of time and space.

On the contrary, the Islamic ideology is based on **Wahi** (revelaiton from Allah) and its adherents create balance between the requirements of human body and soul and operate for the larger interest of human good. Islamic ideology is not neutral to morality It believes in eternal moral values by which nations rise and fall.

The main and basic sources of Islamic ideology are the Holy Quraan and Sunnah Islam condemns every innovation for which there is no proof in the basic sources. But Islamic ideology is not static. It gives us a golden rule of Ijtehad which is a sufficient guide in all places and times. The first principle of Ijtehad however is that we can not alter or amend the rule for which clear and final mandates are there in the Holy Quraan and Sunnah. Likewise, we can not evade the rules on which 'Ijma' (consensus) of Companions of the Holy Prophet *(Sallallahu 'alaihi wa sallam)* is well-established.

In all other matters, however, where there exists a difference of opinion between the doctors of fiqh, the pious jurists can prefer any of the interpretations according to requirements of that period, keeping in view the general good of the **Ummah**. Also the problems for which basic guidelines are there in the Holy Quraan and the **Sunnah** but details are not to be found, rules can be made by Ijtehad New laws can be framed through Ijtehad provided they are not against or repugnant to the text, spirit, purpose and intent of the Quraan and the **Sunnah** of the Holy Prophet *(Sallallahu 'alaihi wa sallam)*.

Pakistan came into being in the name of Islam. John Esposito, a Western scholar of Islam has rightly stated that "Islam provided the raison d'etre for the partitioning of India and the establishment of Pakistan as a separate nation state in 1947" But a well-known Pakistani educationist and economist is reported to have said recently in an interview that "the game of ideology is over and the one who is strong in economics will survive." Partly true, but the fact is that the man does not live by bread alone, otherwise he should better be termed as "economic animal" If Pakistanis have lost their scale of reference, then they have missed the basis of creation of Pakistan as the state based on Islamic ideology We can tread on the path of economic development without compromising on our ideology.

(Courtesy : DAILY DAWN)

(Continued from Page 122)

I'TIKAAF

where he is in **I'tikaaf**, and returning without undue delay. He should preferably leave his mosque at **Zawaal** (the time when the sun crosses the Meridian) or soon thereafter to reach the Juma masjid, just in time to offer four rak'ats of **Sunnah** prayer before the Juma' sermon, (**Khutbah**).

A **Mu'takif** can follow the normal routine of his life He can eat and drink (outside the hours of fasting) and sleep in the mosque or make some essential purchases from outside the mosque if and when there is no one else to do the shopping for him He can attend, while in the mosque, to his private and professional work which needs his immediate attention He can also join (or lead) funeral prayers if he had them in mind when making his resolve for **I'tikaaf.**

What Nullifies I'tikaaf :

-- Coming out of the mosque deliberately, or leaving it for some genuine reason upheld by **Shari'ah** but staying out for an unduly long period.
-- Leaving the mosque due to fear of illness.
-- Making love

No **'Qaza'** (compensatory) ***I'tikaaf*** is necessary for ***I'tikaaf*** **Sunnat-i-Muakkidah** and **I'tikaaf-i-Nafl** if the same happen to become nullified. But observance of ***'Qaza' I'tikaaf*** for a nullified ***I'tikaaf-i-Waajib,*** is essential.

(Continued from Page 120)

VIRTUES OF QURAAN MAJEED

1. The Holy Prophet *(Sallallahu 'alaihi wa sallam)* told one of the Companions who was extremely fond of recitation of *Soora-tul-Ikhlas* (Chapter No.112) that his love for it would admit him into Paradise.
2. Similarly recitation of the opening Chapter, *Al-Fatiha, Aya-tul-Kursi* (Verse of the Throne, No 225 of Chapter 2) and of the last verses of Chapter 2, is of great merit.
3. In regard to recitation of the whole of Chapter 2 and 3, the Holy Prophet *(Sallallahu 'alaihi wa sallam)* has said that the two will defend the reciter before Allah *(Sub-haa-na-hoo wa Ta-'alaa)* against torment in the Hereafter.
4. Recitation of the last three Chapter Nos 112 to 114 is of great merit The Holy Prophet *(Sallallahu 'alaihi wa sallam)* used to recite them and pass his hands all over his body after blowing over them what he had recited.
5. Chapter Nos.36 *(Yaa Seen)*, 44 *(Dukhaan)*, 67 *(Mulk)* and 56 *(Waqi'a)* have their own special virtues. Yaaseen is known as the Heart of the Quraan, and has innumerable merits, chiefly spiritual elevation, Soorah Mulk is protection against torment in the grave when recited before going to bed, Soorah Dukhan is highly commended for recitation during the predawn option prayer *(Tahajjud)* and Soorah Al Waqi'a brings prosperity when recited regularly after Maghrib prayer (after sun-set prayer).

In fact, one cannot describe the blessings to be had by recitation of the Holy Quraan We cannot, therefore, do better than to conclude with a saying of the Holy Prophet *(Sallallahu 'alaihi wa sallam)*. He has said, "The reciter of the Quraan is told to go on with his recitation and go on ascending in spiritual rank and degree" *(Mustadrak)*.

News And Views

RUSSIAN ISLAMIC UNIVERSITY

KAZAN : Muslims leaders of Moscow, Kazan (capital of Tartaristan), and Uta (capital of Bashkorostan) have agreed to set up an Islamic University here next year. The Muslim leaders also decided to establish a Council of Rectors of Muslim educational facilities in the Russian Federation

Meanwhile, some 500 representatives of Islamic political parties in Dagestan, the Norh Caucasus, and Transcaucasus attended the founding congress of the Islamic Order Union in Grozny recently. The Union merges the Islamic parties of Dagestan and Chechnya Its aim is to promote the consolidation of Islamic political forces. The Union is headed by Chechen first deputy prime minister Movladi Udugov (IINA).

Courtesy : DA'WAH HIGHLIGHTS

CHAPTER 48
SOO-RA-TUL-FATH

(Continued from January 07, 1998 Issue)

SECTION 2 (Contd.) ركوع (تبع)

17. No harm shall lie over the blind,	*17. Lai-sa 'a-lal-a'-maa ha-ra-junw-*	لَيْسَ عَلَى الْأَعْمَىٰ حَرَجٌ
nor over the lame	*wa laa 'a-lal-a'-ra-ji ha-ra-junw-*	وَلَا عَلَى الْأَعْرَجِ حَرَجٌ
and nor over the sick;	*wa laa 'a-lal-ma-ree-di ha-raj.*	وَلَا عَلَى الْمَرِيضِ حَرَجٌ
and whoso obeys Allah and His Messenger,	*Wa mainy-yu-ti-'il-laa-ha wa ra-soo-la-hoo*	وَمَن يُطِعِ اللَّهَ وَرَسُولَهُ
He will admit him	*yud-khil-hu*	يُدْخِلْهُ
into gardens (of Paradise) beneath which rivers flow	*jan-naa-tin taj-ree min tah-ti-hal-an-haar.*	جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ
and whoso turns away, He will punish him with a painful torment	*Wa mainy-ya-ta-wal-la yu-'az-zib-hu 'a-zaa-ban a-lee-maa.*	وَمَن يَتَوَلَّ يُعَذِّبْهُ عَذَابًا أَلِيمًا ۝
SECTION 3	***RU-KOO' 3***	ركوع ٣
18 Indeed Allah was well-pleased with the believers	*18. La-qad ra-di-yal-laa-hu 'a-nil-mu'-mi-nee-na*	لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ
when they pledged fealty to you beneath the tree,	*iz yu-baa-yi-'oo-na-ka tah-tash-sha-ja-ra-ti*	إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ
and He knew what was in their hearts,	*fa-'a-li-ma maa fee qu-loo-bi-him*	فَعَلِمَ مَا فِي قُلُوبِهِمْ
so He sent down tranquillity over them,	*fa-an-za-las-sa-kee-na-ta 'a-lai-him*	فَأَنزَلَ السَّكِينَةَ عَلَيْهِمْ
and awarded them a fast approaching victory.	*wa a-saa-ba-hum fat-han qa-ree-baa.*	وَأَثَابَهُمْ فَتْحًا قَرِيبًا ۝
19 And plentiful spoils which they shall capture,	*19. Wa ma-ghaa-ni-ma ka-see-ra-tainy-ya'-khu-zoo-na-haa.*	وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا
and Allah is Mighty, Wise.	*Wa-kaa-nal-laa-hu 'a-zee-zan ha-kee-maa.*	وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ۝
20 Allah has promised you	*20. Wa-'a-da-ku-mul-laa-hu*	وَعَدَكُمُ اللَّهُ
plentiful spoils which you will capture,	*ma-ghaa-ni-ma ka-see-ra-tan ta'-khu-zoo-na-haa*	مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا
so He has hastened this for you	*fa-'aj-ja-la la-kum haa-zi-hee*	فَعَجَّلَ لَكُمْ هَٰذِهِ

and restrained the hands of men from you,	*wa kaf-fa ai-di-yan-naa-si 'an-kum.*	وَكَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ
and that it may be a sign for the believers	*Wa li-ta-koo-na aa-ya-tal-lil-mu'-mi-nee-na*	وَلِتَكُونَ آيَةً لِلْمُؤْمِنِينَ
and guide you on the right path	*wa yah-di-ya-kum ṣi-raa-ṭam-mus-ta-qee-maa.*	وَيَهْدِيَكُمْ صِرَاطًا مُسْتَقِيمًا
21 And subsequent (gains) over which you had no power,	*21. Wa ukh-raa lam taq-di-roo 'a-lai-haa*	وَأُخْرَىٰ لَمْ تَقْدِرُوا عَلَيْهَا
but Allah had indeed encompassed them,	*qad a-ḥaa-ṭal-laa-hu bi-haa.*	قَدْ أَحَاطَ اللَّهُ بِهَا
and Allah is Omnipotent over all things	*Wa kaa-nal-laa-hu 'a-laa kul-li shai-in qa-dee-raa.*	وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا
22 Had those who disbelieved fought against you,	*22. Wa lau qaa-ta-la-ku-mul-la-zee-na ka-fa-roo*	وَلَوْ قَاتَلَكُمُ الَّذِينَ كَفَرُوا
they would have turned their backs,	*la-wal-la-wul-ad-baa-ra*	لَوَلَّوُا الْأَدْبَارَ
then they would have found neither a protector nor a helper.	*sum-ma laa ya-ji-doo-na wa-leey-yanw-wa laa na-ṣee-raa.*	ثُمَّ لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا
23. This is the way of Allah that has come down from before,	*23. Sun-na-tal-laa-hil-la-tee qad kha-lat min qabl.*	سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ
and you shall never find the way of Allah changing	*Wa lan ta-ji-da li-sun-na-til-laa-hi tab-dee-laa.*	وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا
24 And It is He Who restrained their hands from you	*24. Wa hu-wal-la-zee kaf-fa ai-di-ya-hum 'an-kum*	وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ
and your hands from them in the valley of Makkah,	*wa ai-di-ya-kum 'an-hum bi-baṭ-ni mak-ka-ta*	وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ
after that He had given you power over them,	*mim ba'-di an aẓ-fa-ra-kum 'a-lai-him.*	مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ
and Allah is the Seer of what you do	*Wa kaa-nal-laa-hu bi-maa ta'-ma-loo-na ba-ṣee-raa.*	وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا
25. They are those who disbelieved	*25. Hu-mul-la-zee-na ka-fa-roo*	هُمُ الَّذِينَ كَفَرُوا
and barred you from the Sacred Mosque.	*wa ṣad-doo-kum 'a-nil-mas-ji-dil-ḥa-raa-mi*	وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ
and the sacrificial offering, lest it should reach its appointed place.	*wal-had-ya ma'-koo-fan ainy-yab-lu-gha ma-ḥil-lah.*	وَالْهَدْيَ مَعْكُوفًا أَنْ يَبْلُغَ مَحِلَّهُ

And if certain believing men and believing women had not been there, whom you did not know,	*Wa-lau-laa ri-jaa-lum-mu'-mi-noo-na wa ni-sāā-um-mu'-mi-naa-tul-lam ta'-la-moo-hum*	وَلَوْلَا رِجَالٌ مُّؤْمِنُونَ وَنِسَاءٌ مُّؤْمِنَاتٌ لَّمْ تَعْلَمُوهُمْ
(and) had you trampled them without knowledge, then you would have incurred guilt because of them.	*an ta-ṭa-oo-hum fa-tu-ṣee-ba-kum-min-hum-ma-'ar-ra-tum-bi-ghai-ri-'ilm.*	أَن تَطَئُوهُمْ فَتُصِيبَكُم مِّنْهُم مَّعَرَّةٌ بِغَيْرِ عِلْمٍ
That Allah may admit into His Mercy whom He will;	*li-yud-khi-lal-laa-hu fee raḥ-ma-ti-hee mainy-ya-shāā.*	لِّيُدْخِلَ اللَّهُ فِي رَحْمَتِهِ مَن يَشَاءُ
(and) had they (the believers) separated themselves clearly (from the disbelievers).	*lau ta-ẓaiy-ya-loo*	لَوْ تَزَيَّلُوا
We would surely have punished those who disbelieved among them	*la-'az-zab-nal-la-zee-na-ka-fa-roo min-hum*	لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ
with a painful torment	*'a-zaa-ban a-lee-maa.*	عَذَابًا أَلِيمًا ۝
When those who disbelieved	*Iz ja-'a-lal-la-zee-na ka-fa-roo*	إِذْ جَعَلَ الَّذِينَ كَفَرُوا
26 set in their hearts the pique,	*26. fee qu-loo-bi-hi-mul-ḥa-meey-ya-ta*	فِي قُلُوبِهِمُ الْحَمِيَّةَ
the pique of ignorance,	*ḥa-meey-ya-tal-jaa-hi-leey-ya-ti*	حَمِيَّةَ الْجَاهِلِيَّةِ
then Allah sent down His peace of reassurance	*fa-an-ẓa-lal-laa-hu sa-kee-na-ta-hoo*	فَأَنزَلَ اللَّهُ سَكِينَتَهُ
upon His Messenger and upon the believers,	*'a-laa ra-soo-li-hee wa 'a-lal-mu'-mi-nee-na*	عَلَىٰ رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ
and obliged them to follow the word of piety,	*wa al-ẓa-ma-hum ka-li-ma-tat-taq-waa*	وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَىٰ
and they had the right to it and were worthy of it,	*wa kaa-nōo a-ḥaq-qa bi-haa wa ah-la-haa*	وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا
and Allah is the Knower of every thing	*Wa kaa-nal-laa-hu bi-kul-li shai-in 'a-lee-maa.*	وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

COMMENTARY

VERSES NO. 17-18 : While talking about Jihad, Allah has granted exemption from fighting the disabled ones like the lame and the sick, but has at the same time promised that He would admit those into the Gardens of Paradise under which rivers flow who obeyed Allah and His Messenger *(Sallallahu 'alaihi wa sallam)*. As for those who turned their backs from the Jihad they would be awarded painful punishment. Allah then expresses His pleasure at the scene when the believers were swearing allegiance to stand by the side of the

Holy Prophet *(Sallallahu 'alaihi wa sallam)* against the polytheists of Makkah. He, therefore, sent down on them Sakeenah (peace, contentment and tranquillity) and as a reward for their allegiance to His Messenger *(Sallallahu 'alaihi wa sallam)* Allah broke to them the gold tidigns of a Magnificent Victory and also promised them the benefit of huge war-spoils which they would gain Allah is indeed Mighty and Wise. As Allah had promised them the gains of war-spoils, He was prompt in sending this benefit to them and He also kept the hands of the enemies away from them, so that this may serve as a token of (Allah's Power) for the believers and guide the believers on to a straight path -- Islam.

The tree under which the believers took the oath of allegiance was an acacacia tree and the allegiance sworn is called بيعة رضوان (The pleadge of Allah's pleasure)

VERSES NO. 19-23 : Allah lays added emphasis on His promise to favour the believers with huge war-spoils. He was prompt in bringing this gain to them and in keeping the hands of the enemies away from the believers, so that this might serve as a token for them and guide them on to the straight path of Islam This glad tidings was about the conquest of Khaibar which was the citadel of the Jews. The glad tidings also contained a promise for greater victories which were not yet in sight It was the famous victory of Makkah which was achieved only with the all-embracing Power of Allah Who has indeed power over all things Later on victories over Persia and Byzantine, etc followed

VERSES NO. 22-23 : Allah tells that if there had been fight between the Muslims and the infidels of Makkah on account of the proposed Umrah expedition, the infidels would have turned tail and as they could not have found any helpers and supporters, the victory would have been on the side of the Muslims, but Allah, the Knower of all things, seen or unseen, knew what was in the best interest of the Muslims So, by His infinite grace and visdom, He averted armed conflict between the infidels and the Muslims and arranged the peace treaty at Hudaibiyah which paved the way to greater victories for the Muslims and speedier spread of Islam It has always been Allah's irrevocable policy to help the people siding with the truth, against those siding with falsehood This policy will endure till the Day of Judgement and there will be no change in it Once Allah has taken a decision He never changes it This is also confirmed in verses 64, 27, 62 and 43 of Soo-rahs 10, 18, 33 and 35 respectively

VERSES NO. 24-26 : These refer to the conspiracy of some infidels who had secretly infiltrated into Hudaibiyah with the intention of killing the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* They, therefore, picked quarrels with the Muslims and even killed one of them The Noble Companions *(Razi Allahu 'anhum)* arrested them alive and produced them before the Holy Prophet *(Sallallahu 'alaihi wa sallam)* The Holy Prophet being رَحْمَةً لِلْعَالَمِينَ forgave them and let them go Thus, Allah intervened between the two parties and prevented them from fighting each other This is because Allah sees your patient endurance and steadfastness Allah is reminding the Muslims that it were those very people who disbelieved in Allah and His Messenger *(Sallallahu 'alaihi wa sallam)*, stopped the Muslims from enterning the Sacred Mosque and from driving their sacrificial animals to the place where they could be sacrificed It was Allah's infite mercy to avert armed conflict between the two sides It was quite sure that the infidels would have killed many believing men and women who were residing in Makkah but the Muslims were not aware of their existence If they had been killed, this would have been a cause of great grief and shock to the Muslims This is an example to show how Allah admits into His mercy whomso He likes. If the Muslims had not been residing among the infidels but had segregated themselves from them, Allah would have inflicted on the infidels a very painful punishment While the infidels had settled in their hearts the false egotism and obstinacy of the Days of Ignorance Allah had sent down His peace on the hearts of His Messenger *(Sallallahu 'alaihi wa sallam)* and implanted on the hearts of the believers the words of righteousness and they fully deserved this favour from Allah Who is All-Knowing.

(To be continued in the next Issue).

اكبر من الأثر الموحد لعيسى عليه السلام والقديس بولس معا على المسيحية ، اما على المستوى الدينى المحض فقد يبدو ان نفوذ محمد (صلى الله عليه وسلم) يساوى نفوذ عيسى عليه السلام فى التاريخ البشرى .

فضلا عن ذلك كان محمد (صلى الله عليه وسلم) (على عكس عيسى عليه السلام) فى آن واحد قائدا دنياويا وقائدا دينيا وانه يستحق فى الواقع رتبة اعظم قائد سياسى من حيث الأثر والنفوذ ليس لوقت محدد بل عبر كل زمان ومكان ، وذلك لانه كان القوة الدافعة ورآء الانتصارات الباهرة التى حققها العرب .

ويمكن القول عن كثير من الاحداث التاريخية الهامة انه كان حدوثها محتوما مقدرا حتى من غير واسطة القادة الساسة الذين قادوا عمليات الكميلة بحدوث تلك الاحداث . على وجه المثال ، كان من الممكن لمستعمرات امريكا الجنوبية الحصول على استقلالها من اسبانيا حتى لو لم يكن هناك وجود سائمون بوليفار لقيادة كفاح تلك المستعمرات . ولكن لا ينطبق ذلك القول على انتصارات العرب ، ذلك لانه لم يحدث قبل محمد (صلى الله عليه وسلم) حادث مماثل ولا داعى للاعتقاد بان الانتصارات المذكورة كان من الممكن تحقيقها بدونه (صلى الله عليه وسلم) - من الانتصارات المماثلة الوحيدة التى ، حدثت فى العالم البشرى ويمكن وضعها الى جانب الانتصارات العربية هى ما حققها المغول فى القرن الثالث عشر تحت قيادة جنكيز خان . فقد كانت هذه الانتصارات على نطاق اوسع مـما حققها العرب ولكنها لم تدم ولم تكن ثابتة والمناطق التى يحتلها المغول اليوم ليست الا ما كانوا يحتلونها قبل نهوض جنكز خان

للمقال بقية

متبع من صفحة ٧٣

النصرانية بالمثل حيث يتحدث القرآن باحترام بالغ عن المسيح وامه :

وقفينا على آثارهم بعيسى ابن مريم مصدقا لما بين يديه من التوراة واتيناه الانجيل فيه هدى ونور ومصدقا لما بين يديه من التوراة وهدى وموعظة للمتقين (المائدة - ٤٦)

قال انى عبد الله آتنى الكتاب وجعلنى نبيا O وجعلنى مباركا اين ما كنت واوصنى بالصلوة والزكوة ما دمت حيا O (مريم ٣٠ - ٣١)

الا ان وحدانية الله تعالى هى محور الاسلام وهى مبدأ يحول دون عبادة الطواغيت المنتشرة فى المجتمع العالمى، منها طاغوت العلمانية وطاغوت الفردية وطاغوت الوطنية وطاغوت الحرب فيجيب الاسلام عن كل اولآ ئك با «لا اله الا الله » .

فلو نظر عالم الغرب الى دين الاسلام بنظر الانصاف وبنية ادراك روح الاسلام الحقيقى الاصلى فما كان منه الا ان ينبذ جانبا تعصبه الاعمى وتحيزه العنصرى والوطنى ضد الاسلام وان يستفيد من الرسالة الاسلامية السامية السمحة لما فيها من العلاج الشافى لجميع ازمات وامراض العالم المعاصر المادية والروحانية .

اعداد . اقبال حسين انصارى

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرْضٰى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلٰى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ
هُوَ الْحَبِيْبُ الَّذِىْ تُرْجٰى شَفَاعَتُهُ لِكُلِّ هَوْلٍ مِّنَ الْأَهْوَالِ مُقْتَحَمِ

عليه وسلم) . قضى نحبه فى ٦٣٢م وكان قد اصبح قائدا مرشدا لجنوب العربية قاطبة .

كان اهل قبائل البادية من المقاتلين البواسل ولكن كان عددهم قليلا وكان ينقصهم الوحدة ومزقتهم حروب ضروسة حتى لم يكن بوسعهم ان يصمدوا فى وجه عساكر امبراطوريات متحضرة ومتقدمة فى المناطق الشمالية . اما الآن فجمع محمد (صلى الله عليه وسلم) شملهم للمرة الاولى فى التاريخ ورسخ فى قلوبهم الايمان الكامل بالله الحق الواحد . هذا واحزرت هذه الجنود العربية القليلة العدد من اعجب سلاسل الانتصارات فى التاريخ البشرى وذلك مقابل عساكر جرارة كعساكر امبراطوريتى الفارس والروم وسرعان ما فتح العرب بلادا ما بين النهرين (دجلة والفرات) سيريا وفلسطين . والى نهاية ٦٤٢م سقطت امبراطورية بيزنطية وانهارت عساكر فارس فى حربى قادسية ونهاوند، ولم تضع هذه الانتصارات المتحققة على ايدى صحابة محمد (صلى الله عليه وسلم) . منهم ابو بكر الصديق وعمر ابن الخطاب (رضى الله عنهما)- حدا لتقدم العرب . حتى اجتاحت العاكسر العربية سائر مناطق افريقيا الشمالية حتى المحيط الاطلنطى وذلك الى نهاية سنة ٧١١م . ثم اندفعت الى اسبانيا وما وراءها ، الا ان هذه الانتصارات لم تدم بلا حدود ولا قيود ، مع ذلك فان هذه القبائل البدوية قطعت لنفسها ، بقتال قليل المــدى وبهـــداية الرسول (صلى الله عليه وسلم)- امبراطورية امتدت من حدود الهند الى المحيط الاطلنطى - اعظم امبراطورية شهدها العالم فى اى وقت، ومن الطبيعى ان الناس دخلوا فى حظيرة الاسلام افواجا اينما توجهت العساكر فى انتصاراتها المنقطعة النظير .

على ان الدين الجديد استمر فى التوسع فى القرون التالية حتى تجاوز حدود الفتوحات التى قام بها المسلمون فى السنوات الابتدائية . امــا الآن فينتمى اليه عشرات الملايين من مواطنى المعمورة فى آسيا ووسط آسيا واكثرهم فى پاكستان وشمال الهند و اندونيسيا .

فكيف اذن يمكن تقدير الاثر الاجمالى الذى مارسه محمد (صلى الله عليه وسلم) على التاريخ البشرى ؟ يؤثر الاسلام ، كسائر الاديان ، اثرا هائلا على حياة اتباعه . لان عدد النصارى ضعف عدد المسلمين فى العالم فيكاد يبدو عجيبا فى الوهلة الاولى كيف يحتل محمد (صلى الله عليه وسلم) درجة ارفع من التى يحتلها عيسى عليه السلام . هناك سببان رئيسيان فيما قررت بشأن محمد (صلى الله عليه وسلم) .

اولا : ان محمدا (صلى الله عليه وسلم) لعب دورا اهم بكثير فى تطوير الاسلام من الدور الذى لعبه عيسى عليه السلام فى تطوير الدين المسيحى . و بالرغم من ان عيسى عليه السلام هو المسئول عن ادخال العقائد الاخلاقية والادبية فى الدين المسيحى (بقدر اختلافها عن اليهودية) ، الا ان القديس بولس هو العامل الرئيسى فى تطوير الدين المسيحى بمبادئه التنصيرية وكذلك هو الذى كتب جزءا كبيرا من العهد الجديد .

اما محمد (صلى الله عليه وسلم) فكان مسئولا عن دين الاسلام ومبادئه الاخلاقية والمعنوية واضافة الى ذلك لعب الدور الرئيسى فى تبليغ الدين الجديد (الاسلام) و وضع الطقوس الدينية فى الاسلام . فوق ذلك فقد تم فى حياته ضبط قسط كبير من القرآن - الكتاب الذى ادعى محمد (صلى الله عليه وسلم) انه موحى اليه من الله والذى تم تجميعه بصورة معتمدة بعد وفاته بقليل . على عكس ذلك فلا وجود لتعليمات عيسى عليه السلام فى شكل مدون كالقرآن . فلما كانت اهمية القرآن عند المسلمين كاهمية الانجيل عند المسيحيين فكان تأثير محمد (صلى الله عليه وسلم) بفضل القرآن عظيما جدا . من المحتمل ان الاثر الموحد النبى لمحمد (صلى الله عليه وسلم) على الاسلام قد يكون

محمد صلى الله عليه وسلم هو الاول من بين ١٠٠ شخص اثروا على التاريخ البشري

مايكل اتش هارت

الف مايكل ـ اتش ـ هارت كتابا سماه " الـ ١٠٠ " ما يعني المائة من ابرز الشخصيات العالمة التي مارست اكبر و اوسع و ابقى اثر على العالم . افرد المؤلف لمحمد صلى الله عليه وسلم المقام الاول في كتابه فمن المناسب ان نرى ما حوله على هذا الاختيار وما هي المبادئ التي وضعها في عين الاعتبار في ذلك الاختيار فيقول المؤلف عن محمد صلى الله عليه وسلم :

" وقع اختياري على محمد (صلى الله عليه وسلم) لانه يتصدر قائمة ابرز الرجال اثرا على العالم . قد يدهش ذلك الاختيار البعض وقد يعترض عليه البعض الآخر ولكنه في الواقع هو الشخص الوحيد الذي امتاز ما على انتصار على المستوى الديني والدنيوي على حد سواء . انحدر (صلى الله عليه وسلم) من اصل وسط ونشر دينا هو اكبر الاديان في العالم واصبح قائدا سياسيا ذا اثر عظيم . واليوم بعد وفاته بثلاثة قرنا لا يزال اثره قويا سائدا .

و اغلبية الاشخاص المذكورين في هذا الكتاب لهم مزية الولادة والتربية في مراكز الحضارة بين شعوب كانت على مستوى عال من الثقافة والسياسة . وبالعكس من ذلك ولد محمد (صلى الله عليه وسلم) في ٥٧٠ م بمدينة مكة الواقعة في جنوبي العربية التي كانت حينذاك منطقة متخلفة وبعيدة من مراكز التجارة والفنون والعلوم بالقياس الى مناطق العالم المتمدن . اصبح يتيما في السادسة من عمره وتربى في بيئة متواضعة وكان ، كما تقول الروايات الاسلامية ، اميا تحسن وضعه الاقتصادي عندما تزوج في سن الخامسة والعشرين من عمره من ارملة غنية ومع ذلك لم تظهر عليه اية علامة تشير الى انه سيكون شخصا يذكر .

كان معظم العرب في ذلك الوقت وثنيين يعبدون آلهة كثيرة . الا كان عدد اليهود والنصارى الساكنين بمكة قليلا . وعندما بلغ محمد (صلى الله عليه وسلم) الاربعين من عمره ايقن بان الله هو الواحد والذي كان يتحدث معه وقد اختاره نبيا لنشر الدين الحق . ونحو ثلاث سنوات ما وجه محمد صلى الله عليه وسلم دعوته الا الى عشيرته واصدقائه ومنذ ٦١٣م اخذ يوجه دعوته الى الجمهور . وعندما رأى رؤساء مكة نجاحه في الدعوة عاملوه بالعنف والقساوة وضيقوا عليه الخناق ؛ ظنا منهم بانه يشكل جوا مكدرا وخطرا على دين آبائهم الوثني . فهاجر محمد صلى الله عليه وسلم الى المدينة حيث لقي ترحيبا عظيما ورائعا وتولى مركزا سياسيا مرموقا . وثبت هذا الانتقال المعروف بالهجرة نقطة تحول في حياة الرسول (صلى الله عليه وسلم) . فسرعان ما ازداد عدد المؤمنين ونفوذ الرسول (صلى الله عليه وسلم) حتى حظى بسادة ملحوظة ، الا انه في خلال السنوات اللاحقة دارت عدة حروب بين المدينة ومكة لكن انتهت الاشتباكات في ٦٣٠م ما مكنت محمدا (صلى الله عليه وسلم) من العودة الى مكة فاتحا ببالغ الشأن والاوج . نتيجة لهذا الانتصار الخارق المنقطع النظير دخل اهل مكة في دين الله افواجا وذلك في السنوات الاخيرة لحياة الرسول (صلى الله

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك ٥

دين الاسلام فى نظر اوروبى مسلم

متبع من العدد السابق

انما وضع اساس الاقتصاد الاسلامى بهدف اقامة توازن فى توزيع الدخل دون ارتكازه فى شخص واحد اوجماعة واحدة ودون اى احتكار من جهة اية كانت .

وهذا المبادأ يستشف من الآية الكريمة :

« رجال لا تلهيهم تجارة ولا بيع عن ذكر الله » - (النور ٣٧) .

وكذلك نظام الزكاة ، ليست مجرد صدقة ، انما هى صورة من صور التأمين الاجتماعى الذى لم تعرفه اوروبا الا حديثا وبعد صراع مرير فى حين ان مثل هذا النظام معمول به فى الاسلام منذ ثلاثة عشر قرنا .

ان الاسلام يعتبر الانسان جزءا من كل ولا تمت الشمولية الاسلامية باى صلة للاستبداد . يرى المجتمع الاسلامى الى اهداف تتجاوز ذاته ويقوم على اساس المساواة والحرية . ان القرآن منح المرأة حق امتلاك الاموال دون قيد ولا شرط بينما لم تنل هذا الحق اهتماما فى اغلب تشريعات الغرب الا فى القرنين التاسع عشر والعشرين . اما شأن الملكية فلا تعترف العقيدة الاسلامية بسلطة الا سلطان الله تبارك وتعالى . ولذا كان الامر كذلك فلا تجوز مقارنة النظام السياسى فى الاسلام بالثيوقراطية ولا بالملكية باعتبارهما حقين آلهيين لدى العرب ولا حتى بالديمقراطية من النوع البرلمانى . وانما تقع على عاتق المسلم مسئولية فهم وتطبيق قواعد الاسلام فى مجال السياسة فى كل بلد بشكل يتلاءم مع روح وظروف تلك البلاد فى ذلك العصر .

المعرفة فى الاسلام نوع من العبادة

الاسلام دين التوحيد فينفى التفريق بين العلم والعقيدة ، اذ ان كل ما هو موجود فى الطبيعة دليل على وجود الله سبحانه وتعالى حيث تصبح معرفة الطبيعة نوعا من العبادة ، فلا عرو ان يعمل المسلمون على اندماج الثقافات العالمية لتستفيد منها البشرية جمعاء على حين تجمدت العلوم فى اروبا النصرانية ، لان الكنيسة ابدت ريبة تجاه الطبيعة ، زاعمة انها تبعد عن الاله . هكذا استمرت النصرانية تحارب العلوم عبر تاريخها ، بينما انطلق العلم فى الاسلام من مبدا الوحدانية ، حيث لا مجال للتفريق بين الطبيعة وبين علم الكلام والفنون المختلفة . لا يخفى على احد ان الغرب كان يعانى من قلة النبوغ فى القرون الوسطى فى حين برز فيها عدد هائل من المسلمين فى مختلف مجالات الآداب والعلوم وسطعت اشعة العلم فى الغرب من خلالهم .

تتسم الديانة فى الاسلام بروح التسامح فى حدود عقائده الاساسية الى حد ان الاسلام لا يقابل معارضة

متبع على صفحة ٧٦

المجلد ٤٦ ٢٣ رمضان المبارك ، ١٤١٨هـ الموافق ٢٢ جنوری ، ١٩٩٨م العدد ١٨

دين الاسلام فی نظر اوروبی مسلم

ان الاسلام يعتبر الانسان جزءا من كل و لا تمت الشمولية الاسلامية بای صلة للاستبداد .

المعرفة فی الاسلام نوع من العبادة .

محمد (صلی الله عليه وسلم) هو الاول من بين ١٠٠ شخص اثروا علی التاريخ البشری

يتصدر محمد (صلی الله عليه وسلم) قائمة ابرز الرجال اثرا علی العالم .

كان محمد (صلی الله عليه وسلم) فی آن واحد قائدا دنياويا و قائدا دينيا .

تطبع آيات القرآن الكريم والأحاديث النبوية المقدسة فالمجلة تراثنا ، فنعتقد كم أن تحترموا حرمتها ، من الواجب أن يتم التخلص من الصفحات المطبوعة بها بالطريقة الإسلامية اللائقة وشكراً

BY Maulana Tufail Ahmed Farooqi Quadri Mujaddidi, *Rahmatullah 'Alaihi*
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Bis-mil- laa- hir- rah- maa nir- ra- heem.

In the name of Allah, theAll Compassionate, the Most Merciful

QUR-AAN AND SUNNAH

Indeed, the **Best Word** is the **Word of Allah** (i.e. **Qur-aan-e-Majeed**) and the Best Guidance is **Sunnah** of the **Holy Prophet Muhammad** (***Sallallahu-'alaihi-wa-sallam***). And the Best deeds are those declared definite and imperative (according to Qur-aan and Sunnah). And the Worst deeds are those invented by man himself (as part of **Religion**) and all such self-invented formulations are Innovations (***Bid-'at***) and every Innovation (***Bid-'at***) leads a man to **Eternal Hell-Fire.**

And who is more excellent in speech than the one who calls towards Allah while he himself does righteous deeds and says: Admittedly I am from the obedient ones (*Muslims*). **(Al-Qur-aan 41:33)**

Explanatory Note :-

Whoever invites people towards Allah deserves great honour and is worthy of being listened to His words are held in the highest esteem as evidenced below -

(a) That he calls people to Allah (the "Truth of Allah") without involving his 'self', in any way

(b) Every deed of his is based on Righteousness showing no divergence between his preaching and his conduct (i.e his own words and actions), and

(c) He asserts himself as a Muslim, meaning that he associates himself with the 'Will of Allah', as if he is the full embodiment of Islam, as ordained by Him (Allah) and adopted by His Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*

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In the name of Allah, The All-Compassionate, the Most-Merciful

FASTING DURING THE MONTH OF RAMAZAAN

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ
مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

"O Believers! Fasting is prescribed for you as it was prescribed for those who were before you, so that you may avoid evil " (2 183)

1. The word 'Ramazaan' is derived from the trilateral root, 'Ramaz', which indicates 'Heat' and 'Restlessness'. It is said that the name of the month indicates the hardships which accompany fasting, like thirst and the restlessness caused by other restraints. But the best explanation was given by the Holy Prophet *(Sallallahu 'alaihi wa sallam)* himself, who is the final authority in every thing He said, "Ramazaan burns the sins and faults, as fire burns the wood "
2. The command for Fasting in Ramazaan came in the first year of Hijra The Holy Prophet *(Sallallahu 'alaihi wa sallam)* delivered a lecture on the last Friday of the preceding month of Sha'baan, in which he said -
   - a) "O men! You are now under the shadow of the month which has a night (Night of Qadr) which is better than one thousand months. It is the moth of Ramazaan in which Fasting has been made compulsory by Allah It is the month of mutual sympathy
   - b) "Whoever feeds a fasting brother at the time of breaking the fast (Iftaar) Allah will be as much pleased with him as if he had emancipated a slave, and it means that his sins of past would be forgiven "
   - c) Someone pleaded that not everybody was affluent enough to feed others The Holy Prophet *(Sallallahu 'alaihi wa sallam)* said, "Allah is generous enough to be pleased with you even if you (help) break the fast of a Muslim brother with a piece of date fruit or a cup of water, if it is the only thing which you can offer " Allah does not see the bulk of what is offered, but it is the feeling in the heart which counts with Him Then the Holy Prophet *(Sallallahu 'alaihi wa sallam)* proceeded to say, "One who makes the burden of his servant lighten in this month, Allah will make his sins lighter for him on the Day of Judgement."
   - d) Imam Muhammad al-Baqir told one of those present, "O Jabir! Whoever, during Ramazaan fasts in the day, stands up for prayers at night, controls his passions and emotions, puts a rein on his tongue, keeps his eyes down, and does not injure the feelings of others, will become as free from sins as he was on the day he was born". Jābir said, "How tough are these conditions!"

Have you courage enough to try to fulfil these 'tough' conditions in the forthcoming Ramazaan and be free from the burden of past sins?

FRUIT OF FASTING

"The month of Ramazaan is the month of Allah (bringing) His blessings, mercy and forgiveness" (The Holy Prophet – *Sallallahu 'alaihi wa sallam*)

The month of Ramazaan enables us to start life afresh. Muslims should make noble resolutions during this month and act upon them during the year. This is the month when emotions remain under control and

thoughts in this month do not run wild and feelings do not get hardened. On the other hand forgiveness, generosity and love of Allah through the love of His creatures are to be found. Naturally, it is the best time to decide on the style of our life during the following year.

Why not start making your preparations from now on? And when you have drawn up the list of good deeds in view, here is a sample test to see how much you stand to gain from Fasting in Ramazaan.

Do your resolutions include such items in helping the needy, not by handing out a few gains, but, by helping them to stand on their legs?

Have you thought of showing more respect to the seniors and treating more tenderly your juniors?

Is there anything in your plans for the good of your neighbours and friends?

Have you resolved to live more honestly and more sincerely?

And above all, is there any place for Allah and His Prophet *(Sallallahu 'alaihi wa sallam)* in your thoughts and programmes?

If the answer is 'Yes', accept our congratulations you have come to know the meaning of Fasting in Ramazaan

If otherwise, then there is an urgent need of improvement. There is no need to feel sorry for yourself The love of Allah is Yours for the asking It is the easiest goal to reach -- and the most difficult one also It depends, not so much on the path, as on the traveller If your heart is pure, it is the easiest thing in the world to imbibe the love of Allah. If you want to nourish the love of Allah in an unclear heart, it is just not possible! Ramazaan is coming, make the best of it.

RAMAZAANUL MUBARAK

Every adult and sane Muslim, male and female is required to fast during the month of Ramazaan. A Muslim who does not fast during the sacred month, without a valid excuse, commits a great sin indeed

It is not obligatory for a minor to fast, but preferably a minor should be made to get used to fasting and daily prayers According to a Hadith (saying of the Holy Prophet *Sallallahu 'alaihi wa sallam*), a child should be persuaded and encouraged to fast for as many days as may be convenient to him according to his physical conditions, and, similarly, made to offer daily prayers.

Fasting begins from dawn and terminates at sunset It is a Sunnah (practice of the Holy Prophet -- *Sallallahu 'alaihi wa sallam*) to partake of something before dawn This meal is known as 'Suhoor' The taking of Suhoor is highly commended in ahaadith (Sayings of the Holy Prophet -- *Sallallahu 'alaihi wa sallam*) The quantity and the quality of the meal are left to one's choice, making care not to over-eat as it may upset the stomach and make it difficult for one to fast One should attend to work as usual, abstaining from sins and vices and taking particular care not to indulge in loose talk and the like, backbiting, etc

Immediately after sunset, one who is fasting should break his fast preferably with a date (the fruit of a palm) or with a drink of water It is commendable to recite with the word of mouth --

اللھم لک صمت و علی رزقک افطرت

"Allahum-ma la- ka ṣum-tu wa 'a-laa riz-qu-ka af- ṭar-tu."

'O Allah for you I observed the fast and with Your provision I have taken Iftar'

From sunset to dawn, one is free to follow the normal routine of life (including making love with one's wife) as in other months of the year

In certain specified circumstances, a Muslim can put off fasting to some other time but as close as possible to Ramazaan If quite unable to fast, one has to pay "Fidya" Fidya is giving away of 2 Kilos of wheat or 3 kilos of barley or its current cash value to the poor, or serving an indigent person with two meals per day The circumstances referred to above are briefly described below, with related relaxations in each case -

1. During the course of a long journey, when fasting be troublesome, one may give up fasting for the day(s) of the journey, fasting being resumed on destination and the loss made good soon after Ramazaan If one feels equal to the task, it would be better for such a one to keep on fasting when on a journey

2. During the days of serious illness, when fasting is likely to further aggravate it, fasting may be postponed An ailing person who has little hope of recovery may offer Fidya for the number of days concerned

3. During fasting if something happens as is likely to endanger life, for instance, spasm of acute hunger or thirst, one may break the fast. The loss will have to be made

up soon after Ramazaan

4. During extreme old age, when one is unable to bear the strain of fasting, one may offer Fidya for the days of Ramazaan.

5. During menstruation or confinement after child birth, women should stop fasting making up the loss soon after Ramazaan. Failure to do so will be sinful

6. During pregnancy fasting may be given up if fasting were to prove hamrful to the unborn baby.

7. During lactation, the mother may postpone fasting if she earnestly thinks that fasting will tell upon her or her baby's health

Essentials of Fasting : First comes 'Niyyat' that is, the resolve to fast, made either mentally or orally, as otherwise, going without food or drink would not be reckoned as fasting The resolve to fast in Ramazaan can be made at any time during the preceding night upto an hour before the following midday, provided one has abstained from food and drink, after 'Suhoor', till that time. But making the Niyyat before dawn is commended For fasting observed for compensation and/or Kaffarah after Ramazaan, it is necessary to formally resolve to fast before dawn. Fasting for Kaffarah is to atone for deliberately undoing a fast in Ramazaan without a valid excuse in Shari'ah (Islamic Law). One who breaks a fast in Ramazaan, as mentioned, has to fast CONTINUOUSLY FOR TWO MONTHS (60 days) or feed sixty persons, by way of Kaffaarah, that is, atonement.

The resolve (Niyyat) to fast may be made mentally but it is commendable to express it in words For fasting in Ramazaan the Arabic words for Niyyat are :

"Bi-saumi gha-din na-wai-tu min shah-ri Ramazaan" (I resolve to fast for the morrow in the month of Ramazaan)

The resolve to fast binds one against eating or drinking, smoking and/or making love during the hours of fasting

What is commendable during Fasting

1. Niyyat to fast, in so many words befor dawn.

2. 'Suhoor', that is taking pre-dawn meal before fasting.

3. 'Iftaar', that is ending the fast immediately after sunset, with date fruit or plain water -- a fast becomes null and void if broken before the sun had actually set Such a fast will have to be repeated after Ramazaan

What is Reprehensible during Fasting

1. Indulgence in unnecessary and vulgar conversation, back-biting slanderous and absusive ulterances

2. Show of temper or acts of violence, even when provoked on who is fasting should forestall the other gently, saying, "I am fasting"

3. Chewing of gum or something of the kind If it goes down the throat or not, the fast will stand null and void.

4. Tasting of edible or inedible things, except for a housewife whose husband loses temper on finding the food not to his taste. She may taste the food with the tip of her tongue and then spit it out

5. Swallowing of saliva as may collect in the mouth.

6. **Delaying deliberately the obligatory bath for ritual purity.**

7. **Delaying 'Iftaar' deliberately and without valid excuse.**

8. **Cleaning teeth with a tooth paste, a tooth powder, or a piece of charcoal.**

What Nulifies Fasting : There are two sets of circumstances which nullify a fast as detailed below .-

1. The circumstances in which only a Qaza fast (a fast, in lieu of the one abrogated) is called for --

a) When something is forcibly pushed down the throat of a person who is fasting

b) When a drop of water trickles down the throat unwittingly during gargling

c) When feeling the urge to vomit one swallows the contents deliberately

d) When one vomits out a mouthful deliberately

e) When one swallows anything edible or inedible deliberately.

f) When something sticking to one's teeth is swallowed after taking it out of the mouth Anything, smaller than a gram, sticking to one's teeth and swallowed without taking it out of the mouth does not nullify a fast.

g) When one takes a pinch of snuff.

h) When anything is poured into the ear(s).

i) When blood from a bleeding gum, mixed with saliva, goes down the throat, blood being more than the saliva.

j) When someone happens to eat by mistake and on realising the mistake continues to eat.

2. The circumstances in which both a compensatory (Qaza) fast and 'Kaffarah' become due: (Kaffaarah is as defined under Niyyat), namely, eating, drinking, smoking or making love deliberately during fasting.

a) Remission of previous (minor) sins, which indeed is a great reward from Allah for His fast-keeping servants

b) The doors of mercy and blessings remains wide open during Ramazaan. Fasting thus provides an opportunity to avail oneself of Divine mercy and blessings

c) Fasting restrains one from sinful speech and all other evils, which again is a great credit.

The Saying of the Holy Prophet *(Sallallahu 'alaihi wa sallam)* reproduced below, sums up the virtues of Fasting

"And by Allah in Whose hands is my life, the smell from the mouth of a person who is fasting is regarded by Him better than that of musk"

Allah made it known to the Holy Prophet *(Sallallahu 'alaihi wa sallam)* in so many words that, "Fasting is for Me and I will Myself grant its reward " (Hadith Al-Qudsi)

TARAAWEEH PRAYERS

Taraaweeh prayers are Sunnat-i-Muakkadah (a regular practice enjoined by the Holy Propeht-*Sallallahu 'alaihi wa saliam*), and are offered in between the 'Isha prayers and the 'Witr' part of the said prayer. They are to be offered throughout the month of Ramazaan, starting from the evening, the new moon for Ramazaan is sighted. There are twenty rak'ats of Taraaweeh, offered in two's After every four rak'ats there is a short break for rest. During the period of rest, it is commendable to recite 'Dua'-i-Tasbeeh', (Supplication consisting of the praises of Allah) translitration and translation of which are given below -

TRASLITERATION :

Sub-haa-na zil-mul-ki wal-ma-la-koot

Sub-haa-na zil-'iz-za-ti wal-'az-ma-ti wal-hai-ba-ti wal-qud-ra-ti wal-kib-ri-yaa-i wal-ja-ba-root.

Sub-haa-nal-ma-li-kil-haiy-yil-la-zee laa ya-naa-mu wa laa ya-moot.

Sub-hoo-hun qud-doo-sun rab-bu-naa wa rab-bul-ma-laa-i-ka-ti war-rooh

Al-laa-hum-ma a-jir-naa mi-nan-naa-ri, yaa mu-jee-ru, yaa mu-jee-ru, yaa mu-jeer

TRANSLATION :

"Hallowed be the Lord, to Him belong the Kingdom and Sovereignty

Hallowed be He, His is the power and greatness, His is the awe-inspiring dignity and omnipotence and His is the glory supreme and power irresistible

Hallowed be He, the ever living Lord, Whom sleep and death overtake not

Hallowed and sanctified is His, the Creator and Nourisher of us all, of the angels and the Spirit (that is, Archangel Gabriel)

O Allah, save us from the fire of Hell; O Protector! O Protector, O Protector!"

In Taraaweeh prayers, offered for twentynine or thirty nights, depending on the appearance of the moon (for the next month -- Shawwaal), the whole of Quraan Majeed should preferably be recited. Every day a portion of Quraan Majeed should be recited consecutively and in a manner that on or before the 28th of Ramazaan the recitation of the whole of Quraan Majeed is completed earlier, it may be started again (and again) with due regard to the convenience of the listners (those attending the congregation) In no case should recitation be prolonged to become tiresome for the congregation as such a practice is deprocated The Imaam should appreciate that those standing behind him may include young persons of tender age, the old and the weak He should, terefore, recite only as much in each rak'at as may be convenient for the different members of the congregation.

A Hafiz (one who has committed the whole of Quraan Majeed to his memory) is required to lead Taraaweeh prayers There may at least be one more Hafiz amongst the congregation to listen attentively and follow the recitation. If the Imaam were to make a mistake or omit a verse(s), the other Hafiz should correct him. But where a Hafiz be not present, Taraaweeh prayers may be led by an Imaam, who should recite the shorter Chapters from the

(Continued on Page 118)

TAQWAA (RIGHTEOUSNESS)
(Its Implication or Application)

The word 'Taqwaa' is derived from Arabic "Waqyun" meaning: to preevent, to guard, to save, to fear, to act virtuously and righteously.

The centre of Taqwaa is the heart of the Muslim. The Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* said :

"There is a piece of flesh in the body of the man If it is right the whole body is right If It is damaged the whole system of the body is damaged That piece is the heart " (Al-Hadith/Bukhari)

Hazrat 'Umar once asked Hazrat K'ab-ul-Ahbaar *(Razi Allahu 'anbhuma)* the meaning of Taqwaa In reply to his question, Hazrat K'ab-ul-Ahbaar asked Hazrat 'Umar if ever he happend to walk through a by-path with thorny shrubs growing on both the sides. Hazrat 'Umar replied: "Yes, several times "

Hazrat K'ab *(Razi Allahu 'anhu)* said "O Leader of the Faithful! What do you do on such occasions?"

Hazrat 'Umar *(Razi Allahu 'anhu)* replied "I roll together my clothes during walk through them "

Hazrat K'ab *(Razi Allahu 'anhu)* said· "This is exactly Taqwaa that a man walks carefully through thick and thin of life and saves his skirt from the sins and thorns of disobediences." (Tafseer Muaalim)

Quraan Majeed directs --

a) "(It is a guide) to those who fear Allah " (2:2).
b) "The most honoured of you in the sight of Allah is (he who is) the most righteous or virtuous of you " (49·13)

During the first Friday Sermon delivered by the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* at Qubaa, he said :

"I advise you to adopt Taqwaa because the best advice which a Muslim can give to another Muslim is that he should prepare himself for the next world and ask him to adopt Taqwaa." (Tabari).

Muslim Scholars have placed Taqwaa in three categories, namely--

God-fearing or righteous person (Muttaqee) is one who accepts the Eternal Truth and adopts it in every act and in every walk of his life, be it day or night, in open and in secret, without consideration of enjoying any apparent advantages

Quraan Majeed says .

"Indeed the God-fearing will be in gardens and (amongst) fountains." (15.45).

It is, therefore, evident that people of righteousness are friends of Allah and a man has excellence over another man because of his righteousness (Taqwaa) only. Race, tribe or sect do not carry any virtue The standard of all magnanimity and excellence is virtue, that is righteousness (Taqwaa). Allah Ta'alaa loves only those who are virtuous, irrespective of their race or tribe.

A man who wears the garb of a virtuous man and runs after rank and status, pomp and prestige, money and dignity, is not virtuous. He is rather a worldly person or a businessman, short of righteousness.

"Taqwaa" precludes a man from telling lies, breaking promises and resorting to such deeds as defalcation, treachery and treason. It produces in man, fear of Allah prevents him from earning livelihood by unlawful means, creates feelings of submission and humbleness of mind in him during prayers. It qualifies him to act with justice, integrity and impartiality.

In short, "Taqwaa" is the means to bring about spiritual nearness to Allah. It is also instrumental to taking him to the Paradise.Such a faithfull follower of Islam is sure to pass a successful life here and in the hereafter.

Let us, therefore, resolve that from now onward we will lead a life in fullest righteousness because righteousness is best and worth living It is the best raiment both in hard time and opulence

A Companion approached the Holy Prophet *(Sallallahu 'alaihi wa sallam)* and requested to pray for him since he was proceeding on journey.

The Holy Prophet *(Sallallahu 'alaihi wa sallam)* said

"May Allah make 'Taqwaa' your provision for your journey " (Al-Hadith -- Mishkaat).

Peace is hard to find today in the world. It very much needs a social order which could provide peaceful living to mankind. Islam guarantees that peace through the medium of Taqwaa as enunciated in Quraan Majeed.

CHINESE MUSLIMS KEEN TO REVIVE THEIR ISLAMIC FAITH

***Muslims worldwide should extend the maximum possible help to the very dedicated Chinese Muslims who are emotionally linked and spiritually attached to the cradle of Islam, urges*, DR. OMAR BAGABAS**

While an Arab would refer to China as one of the remotest lands to which he should travel in earnest pursuit of knowledge that Islam exhorts him to seek, a Muslim Chinese's eyes would turn to the heart of Arabia in response to Prophet Ibrahim's *(Alaihis salaam)* supplication after building the Ancient House of Allah: "O our Lord! I have made some of my offspring to dwell in a valley without cultivation, by Thy Sacred House, in order, O our Lord, that they establish regular prayer; so fill the hearts of some among men with love towards them, and feed them with fruits, so that they may give thanks." (14 37)

It is a miracle how much devotion and warm feelings Chinese Muslims cherish towards the holy places. Every year in October, a trade exhibition is held in the south China port of Guangzhou, also known as Canton where a mosque that dates back to early Islamic expansions in 627 A.D. still exists.

The current mosque stands in urgent need of report and rejuvenation. Islam was introduced to China approximately one thousand years ago through the efforts of mainly Arab traders who penetrated the Far East as far as the city of Canton.

Though there is not a precise census available of the Chinese Muslims, reliable sources estimate their number to be between 50 to 60 millions. They are scattered throughout China, but a large community centres around the Western regions of Yunnan, Guizhou, Shaanxi, Gansu, Sichuan, Qinghai, Ningxia, and the Xinjiang (Eastern Turkestan) In most of these areas, there are mosques where the Friday congregation is the best time to observe Chinese Muslims and experience feelings of Islamic brotherhood to people in Saudi Arabia

The major Muslim nationalities are known as the Huis (the ethnic Chinese minority), Kazakhs, Kirghizs, Uygurs and Uzbeks All of the above nationalities except the Huis speak Turkish. The Huis, who speak Chinese, live mainly in Yunnan and Ningxia regions Throughout the different reigns of the Chinese dynesties, Muslims, as a minority group, have been subjected to persecution and harassment of one kind or another But their condition sharply deteriorated after the communist take-over in 1949 followed by the severe crackdown on all religions

The persecution of Muslims reached its zenith during the 1966-76 when numerous mosques had been entirely destroyed, closed down or converted into buildings for various purposes

The campaign of liquidation of the Islamic identity did not spare the Islamic institutions and religious schools. The natural result of such launches against Muslims is that illiteracy is rampant among them This explains why Chinese Muslims are totally cut off from any source of knowledge of the faith. The number of Ahongs (Imams, or teachers who train Muslim youngsters) declined substantially during the communist regime

Since late 1970s, a slight improvement in the predicament of Muslims has been detected Beijing has been following a more liberal economic policy. This resulted in keeping China's doors ajar to facilitate communication between the external world and what was once a closed-up country. A new pragmatic policy has also been adopted towards all religions including Islam Religious freedom somehow replaced religious persecution

The new policy was primarily dictated by China's need for stronger economic ties with Mid-eastern countries and on a wider scale. This certainly had a bearing on reviving the long suppressed Islamic identity and hence the encouragement of Chinese Muslims to learn some Arabic and acquire essential Islamic knowledge

to enable them to work as interpreters and assistants to the flux of Arab visitors who pour into China particularly during the peak of the commercial exhibition period.

Chinese universities even help in the process of educating Chinese in Arabic and Islamic culture to meet the public demand for a well-versed Chinese in the Arabic tongue more suitable for the market.

The new measures that granted religious rights of minority groups to freely practise their faiths are clearly stated in governmental documents as in the following, "All young religious professional workers continually raise their cultural level and religious knowledge and loyally uphold the party's religious policy."

Any Muslim youth under the age of 18 is eligible to study Islam under a local Imam for two years. Upon the study of the Qur'anic curriculum and the completion of the Arabic language programme, the successful student is allowed to sit for an entrance examination to one of the five Islamic colleges in China.

The recent visit of the Saudi Minister of Higher Education, Dr Khalid Al-Anqari, to China is intended to strengthen bilateral relations and find appropriate means to boost cooperation between the Kingdom and China in various fields particularly in education In recent years, more Chinese Muslims go for Hajj and even Umrah They can be seen at the airport or in the religious sites, displaying their beautiful Chinaware exquisite, vases and fine tapestries The Kingdom gives them special care and attention.

Now with a tremendous change in the conditions of Muslims in China, Muslims worldwide should extend the maximum possible help to the very dedicated Chinese Muslims who are emotionally linked and spiritually attached to the cradle of Islam.

With the doors wide open for movement and the burgeoning of trade, Muslims should devise a carefully planned agenda for Da'wa activities among Chinese Muslims who need assistance to return to their roots As their eyes turn to us for financial and moral support, should we not reciprocate with love and concern?

(Saudi Gazette)

Continued from Page 115

RAMAZAANUL MUBARAK

concluding (30th) Para of Quraan Majeed It makes it easy, in such a case, to start recitation from Soorah Feel -- Chapter No.105 -- "Alam-ta-ra-kai-fa" down to the first ten rak'ats and going over again the same Soorahs in the remaining ten rak'ats of Taraaweeh. It is, however not absolutely necessary to follow this procedure Taraaweeh prayers can be offered by reciting Soorahs and verses from Quraan Majeed Taraaweeh prayers, being Sunnat-i-Muakkadah, are essential and one who does not offer them commits a sin.

An Imaam for Taraaweeh prayers should not make a demand for or expect any remuneration. It is not commendable to pay him remuneration or for him to receive it for leading Taraaweeh prayers. It would be much better to offer Taraaweeh prayers with recitation of shorter Chapters from out of the 30th Part of Quraan Majeed, which a Muslim commonly knows by heart, than to engage a Hafiz on payment.

A Hafiz, who is a mionr, according to the rules of Shari'ah, is not allowed to lead Taraaweeh prayers The Imaam should, therefore, be an adult.

One who reaches the mosque after Taraaweeh prayers have already commenced, should first offer his 'farz' rak'ats of 'Isha prayer and then join the congregation for Taraaweeh Without offering the obligatory 'farz' rak'ats of 'Isha prayer. It is incorrect to offer Taraaweeh prayers He should offer the 'Witr' prayers with the congregations after conclusion of Taraaweeh, and then offer rak'ats of Taraaweeh, by himself, which he might have missed in the beginning. The notion that one has not offered his farz rak'ats of 'Isha prayers in congregation should not offer 'Witr' in congregation is not correct The month of Ramazaan and the Taraaweeh prayers end on the appearance of the Shawwaal moon.

NEWS AND VIEWS

ISLAM GROWING FAST IN THE PHILIPPINES

The number of Muslims in the Philippines is rapidly growing, like in many other parts of the world. Najeeb Rasul, President of the Islamic Mission Philippines, an active preacher, emphasised on the need for more effort to spread the message of Islam.

Studies show that there are 7.75 million Muslims in the Philippines, 15 7 percent of the total population of 63 million, based on a 1994 census conducted by the Office of Muslim Affairs. The Muslims are classified in three groups : lowlanders of the coastal area; highlanders in the hinterlands and the Balik-Islam, the new Muslims.

According to the study, the number of these new Muslims is 14,000 "The growing Islamic Dawah work will certainly help reduce the impact of Christian machinery in the regions," the study pointed out

Courtesy . The Muslim News

RUSHDIE SAYS NO APOLOGY TO MUSLIMS

Salman Rushdie said recently that he was not sorry for having written the Satanic Verses In an interview with the Birmingham Post (30 October) he said . "I have absolutely no regrets writing the Satanic Verses. How can any one regret doing something which takes five years of one's life and one's best intellectual efforts to write ?"

Muslims are not surprised at Rushdie's about-turn. Jahangir Muhammad, Deputy leader of the Muslim Parliament said : "It shows how dishonest and totally self-motivated this man is. He has at various times apologised, retracted his apologies, re-converted to Islam and then denied it Now he is telling us we knew all along."

(Courtesy : The Muslim News)

8TH. O.I.C. SUMMIT TEHRAN DECLARATION

The eighth O I C. summit, which concluded at Tehran on December 11 with the adoption of a five-page Tehran Declaration and 142 resolutions on various subjects, reiterated its full support to the people of Jammu and Kashmir in the realisation of their right to self-determination in accordance with the UN resolutions.

The summit leaders blasted Israel, condemned terrorism and urged defiance of a US law banning investment in Iran and Libya.

The conference also called for "the liberation of all occupied Arab territories and restoration of the usurped rights of the Palestinian people."

They also condemned "the expansionist policies and practices by Israel, such as the establishment and expansion of Jewish settlements" and stressed "the need for Israel to desist from state terrorism."

The statement also rejected the 1996 Iran-Libya Sanction Act -- dubbed the D'Amato law.

The 24-points declaration urged the UN secretary-general to reform the United Nations in a manner that ensures maximum democratisation of decision making within the UN system Also it stressed the need for a more effective and equitable role and representation of the OIC in the UN organs, particularly the Security Council.

The declaration also deplored continuation of conflict and violence in Afghanistan and expressed support for an intra-Afghan dialogue, formation of a broad-based government and activities at the regional international level to stop the bloodshed and establish a lasting peace in Afghanistan.

The declaration reaffirmed the OIC's resolve to consolidate cooperation and coordination among the member states and stressed the need for expansion in coopeartion among them in all fields.

It emphasised that the goal of establishment of an Islamic common market constituted a significant step towards strengthening Islamic solidarity and enhancing the share of the Islamic world in global trade

It also underlined the OIC countries' resolve and determination to regain the holy city of Al-Quds and the establishment of Palestinian state with Al-Quds as its capital

It called for making the Middle East a zone free of all nuclear weapons and weapons of mass destruction and the need for Israel to sign the Nuclear Non-proliferation Treaty (NPT) and to put all its nuclear installations under IAEA safeguards

The declaration pledged OIC's full support to Muslim communities and minorities in non-Muslim countries in collaboration with their governments. It called upon all states to ensure their religious, political, civil, economic, social and cultural rights.

Courtesy : T[illegible] N[illegible]

CHAPTER 48
SOO-RA-TUL-FATH

(Continued from December 22, 1997 Issue)

SECTION 1 CONTINUED ركوع ۱ (متبع)

10 Indeed those who pledge fealty to you,	*10. In-nal-la-zee-na yu-baa-yi-'oo-na-ka*	إِنَّ الَّذِينَ يُبَايِعُونَكَ
in fact, pledge fealty to Allah.	*in-na-maa yu-baa-yi-'oo-nal-laah.*	إِنَّمَا يُبَايِعُونَ اللَّهَ
The Hand of Allah is over their hands;	*Ya-dul-laa-hi fau-qa ai-dee-him.*	يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ
so whoso did break the pledge	*Fa-man-na-ka-sa*	فَمَن نَّكَثَ
then indeed he violated (it) against his own self,	*fa-in-na-maa yan-ku-su 'a-laa naf-sih.*	فَإِنَّمَا يَنكُثُ عَلَىٰ نَفْسِهِ
and he who fulfils what he has covenanted with Allah,	*Wa man au-faa bi-maa'aa-ha-da 'a-lai-hul-laa-ha*	وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهُ اللَّهَ
So He shall soon award him a great reward	*Fa-sa-yu'-tee-hi aj-ran'a-zee-maa.*	فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا
SECTION 2	***RU-KOO' 2***	ركوع ۲
11 Now those who stayed behind from among the rustics will say	*11. Sa-ya-qoo-lu la-kal-mu-khal-la-foo-na mi-nal-a'-raa-bi*	سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ
Our possessions and our families had occupied us,	*sha-gha-lat-nāa am-waa-lu-naa wa ah-loo-naa*	شَغَلَتْنَا أَمْوَالُنَا وَأَهْلُونَا
so seek forgiveness for us.	*fas-tagh-fir la-naa.*	فَاسْتَغْفِرْ لَنَا
They say with their tongues	*Ya-qoo-loo-na bi-al-si-na-ti-him*	يَقُولُونَ بِأَلْسِنَتِهِم
what is not in their hearts	*maa lai-sa fee qu-loo-bi-him.*	مَّا لَيْسَ فِي قُلُوبِهِمْ
Say. Then who could have the authority (to intervene) on your behalf with Allah in any thing	*Qul fa-mainy-yam-li-ku la-kum-mi-nal-laa-hi shai-an*	قُلْ فَمَن يَمْلِكُ لَكُم مِّنَ اللَّهِ شَيْئًا

if He intends for you harm or desires for you profit,	***in a-raa-da bi-kum ḍar-ran au a-raa-da bi-kum naf-ʻaa.***	إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا
but Allah is well Aware of what you do.	***Bal kaa-nal-laa-hu bi-maa taʻ-ma-loo-na kha-bee-raa.***	بَلْ كَانَ اللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرًا ۝
12 Nay, but you had thought	***12. Bal ẕa-nan-tum***	بَلْ ظَنَنْتُمْ
that the Messenger and the believers would never return to their families,	***al-lainy-yan-qa-li-bar-ra-soo-lu wal-mu'-mi-noo-na i-lāa ah-lee-him a-ba-danw-***	أَنْ لَّنْ يَّنْقَلِبَ الرَّسُوْلُ وَالْمُؤْمِنُوْنَ إِلٰٓى أَهْلِيْهِمْ أَبَدًا
and this was decked fair in your hearts	***wa ẕuiy-yi-na ẕaa-li-ka fee qu-loo-bi-kum***	وَّزُيِّنَ ذٰلِكَ فِيْ قُلُوْبِكُمْ
and you thought an evil thought	***wa ẕa-nan-tum ẕan-nas-sau'.***	وَظَنَنْتُمْ ظَنَّ السَّوْءِ
and you are a doomed people.	***Wa kun-tum qau-mam-boo-raa.***	وَكُنْتُمْ قَوْمًا بُوْرًا ۝
13. And he who did not believe in Allah and His Messenger	***13. Wa mal-lam yu'-mim-bil-laa-hi wa ra-soo-li-hee***	وَمَنْ لَّمْ يُؤْمِنْ بِاللّٰهِ وَرَسُوْلِهٖ
then surely We have prepared for the unbelievers a blazing Fire.	***fa-in-nāa aʻ-tad-naa lil-kaa-fi-ree-na sa-ʻee-raa.***	فَإِنَّآ أَعْتَدْنَا لِلْكٰفِرِيْنَ سَعِيْرًا ۝
14 And to Allah belongs the sovereignty of the heavens and the earth,	***14. Wa lil-laa-hi mul-kus-sa-maa-waa-ti wal-arḍ.***	وَلِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْأَرْضِ
He forgives whom He wills	***Yagh-fi-ru li-mainy-ya-shāa-u***	يَغْفِرُ لِمَنْ يَّشَآءُ
and punishes whom He wills,	***wa yu-ʻaz-zi-bu main-ya-shāa'.***	وَيُعَذِّبُ مَنْ يَّشَآءُ
and Allah is Forgiving and Most Merciful.	***Wa kaa-nal-laa-hu gha-foo-rar-ra-ḥee-maa.***	وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ۝
15. Now those who stayed behind will say	***15. Sa-ya-qoo-lul-mu-khal-la-foo-na***	سَيَقُوْلُ الْمُخَلَّفُوْنَ
when you set forth towards the spoils that you may take them.	***i-zan-ṭa-laq-tum i-laa ma-ghaa-ni-ma li-ta'-khu-zoo-haa***	إِذَا انْطَلَقْتُمْ إِلٰى مَغَانِمَ لِتَأْخُذُوْهَا

Let us follow you.	***za-roo-naa nat-ta-bi'-kum.***	ذَرُونَا نَتَّبِعْكُمْ
They seek to change Allah's words;	***Yu-ree-doo-na ainy-yu-bad-di-loo ka-laa-mal-laah.***	يُرِيدُونَ أَنْ يُبَدِّلُوا كَلَامَ اللَّهِ
Say: You shall not follow us,	***Qul-lan tat-ta-bi-'oo-naa***	قُلْ لَنْ تَتَّبِعُونَا
thus Allah has declared already.	***ka-zaa-li-kum qaa-lal-laa-hu min qabl.***	كَذَٰلِكُمْ قَالَ اللَّهُ مِنْ قَبْلُ
Then they will say: But you treat us with jealousy.	***Fa-sa-ya-qoo-loo-na bal taḥ-su-doo-na-naa.***	فَسَيَقُولُونَ بَلْ تَحْسُدُونَنَا
Nay, but they do not understand except a little.	***Bal kaa-noo laa yaf-qa-hoo-na il-laa qa-lee-laa.***	بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا ۝
16 Say to those who stayed behind from among the rustics:	***16. Qul-lil-mu-khal-la-fee-na mi-nal-'a'-raa-bi***	قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ
Soon you shall be called upon (to fight) against a people	***sa-tud-'au-na i-laa qau-min***	سَتُدْعَوْنَ إِلَىٰ قَوْمٍ
of great prowess,	***u-lee ba'-sin sha-dee-din***	أُولِي بَأْسٍ شَدِيدٍ
to fight against them or they embrace the Faith,	***tu-qaa-ti-loo-na-hum au yus-li-moon.***	تُقَاتِلُونَهُمْ أَوْ يُسْلِمُونَ
and if you obey, Allah will grant you a fair reward,	***Fa-in tu-ṭee-'oo yu'-ti-ku-mul-laa-hu aj-ran ḥa-sa-naa.***	فَإِنْ تُطِيعُوا يُؤْتِكُمُ اللَّهُ أَجْرًا حَسَنًا
and if you turn back as you had turned back before,	***Wa in ta-ta-wal-lau ka-maa ta-wal-lai-tum min qab-lu***	وَإِنْ تَتَوَلَّوْا كَمَا تَوَلَّيْتُمْ
He will punish you with a painful torment	***yu-'az-zib-kum 'a-zaa-ban a-lee-maa.***	مِنْ قَبْلُ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا ۝

COMMENTARY

VERSE NO. 10 : In this verse Allah has described the reality and virtue of the oath of allegiance taken by the Companions *(Razi Allahu 'anhum)* to stand by the Messenger *(Sallallahu 'alaihi wa sallam)*. Their act of swearing this allegiance by putting their hands on the hands of the Holy Prophet was as though they had put their hands on the hands of Allah. The intention is to make the party to the pledge realise the importance of their pledge which they should betray in no circumstances. Allah has asserted in most emphatic words that those who betrayed the oath would ruin themselves, but those who fulfilled their pledge to Allah and His

Messenger would become entitled to great rewards from Allah.

VERSES NO. 11-14 : While leaving Madinah for Makkah to perform the lesser pilgrimage of Umrah an announcement was made to the Companions *(Razi Allahu 'anhum)* to assemble for the journey. Those who were not yet firm in their faith remained behind, When the Holy Prophet *(Sallallahu 'alaihi wa sallam)* returned to Madinah with his Companions safe and sound those who had remained behind began to offer various excuses or their absence from the expedition, viz., that they were detained by their affairs and families and then they begged forgiveness for them Allah, the Knower of the seen and the unseen rejected their excuses which were made from their tongues only and the real cause concealed in their hearts was their disbelief and hypocrisy Allah has asked His Prophet *(Sallallahu 'alaihi wa sallam)* to tell the disbelievers that to Allah belongs all Power and Authority and there is none to stop Him if He desires to harm or help anyone and that He knows full well the real motive that kept them back from joining the party of the believers They anticipated that neither the Holy Prophet *(Sallallahu 'alaihi wa sallam)* nor the believers would come back to their families safe and sound from their expedition They were pleased to entertain this evil thought against the Muslims Allah has asserted in these verses that He has prepared the punishment of Hell-Fire for those who refused to believe in Allah and His Messenger *(Sallallahu 'alaihi wa sallam)* This is because the Dominions of the heavens and of the earth belong to Allah alone He has the sole authority to forgive or punish whomso He wills While thus asserting His power and authority Allah has confirmed that His most outstanding attribute is that of forgiveness and mercy and He can forgive, by His grace, whomso He wills

VERSES NO. 15-16 : After returning from Hudaibiyah the Holy Prophet *(Sallallahu 'alaihi wa sallam)* was commanded to lead another expedition to Khaibar in order to punish the Jews who were conspiring against the Muslims. As war-spoils were expected to fall into the hands of the Muslims, those hypocrites who had lagged behind from the expedition to Hudaibiyah offered to accompany the Holy Prophet *(Sallallahu 'alaihi wa sallam)* and the Muslims in this expedition Allah had, however, informed the Holy Prophet *(Sallallahu 'alaihi wa sallam)* in advance of the designs of the Jews and advised him never to accept their offer, but tell them that Allah had already disclosed to him *(Sallallahu 'alaihi wa sallam)* their designs and Allah's decision cannot change In fact they were jealous of the Muslims, but little did the Jews know about the devotion and sincerity of the believers On the other hand Allah asked His Prophet *(Sallallahu 'alaihi wa sallam)* to tell the Jews that their request could not be accepted at that time, but they would be allowed to take part in a future encounter with very formidable enemy communities of disbelievers with whom the Muslims would be at war until they embraced Islam, or became subjects to the Islamic Government by paying the Jizya Tax. They were told that if these hypocrites, fought with valour along with the Muslim freedom-fighters and obeyed the Prophet *(Sallallahu 'alaihi wa sallam)* they would be handsomely rewarded by Allah for their participation in the Jihad On the other hand, if they turned tail as they had done in the past they would be awarded painful punishment One of the communities referred to in this verse is that of Banu Hanifah to which belonged the cursed Imposter, Musailimah Kazzab The remaining ones may be the tribes of Hawazan, Saqeef or the communities of Persia and the Kurds who were subjugated during the reigns of the Orthodox Caliphs *(Razi Allahu 'ahum)*

(To be continued in the next Issue).

وقوة الجاذبية التي تدير كل نجم وكوكب في فلكه وتمنعه من الخروج عنه ولولا ذلك لاصطدمت الاجرام بعضها ببعض فتحطم وهلك كل الوجود فالجاذبية هي التي تجعل الشمس تمسك بالارض والارض تجذب الانسان وكل كوكب له جاذبية بمقدار جرمه .

قال تعالى : (خلق السموات بغير عمد ترونها والقى في الارض رواسي ان تميد بكم) (سورة لقمان ١٠).

وقطر الشمس كما يقول العلماء حوالى (٨٦٥٣٨٠) ميلا وهي اكبر من حجم الارض بمليون مرة ويبلغ محيط الشمس حوالى ٠٠٠ ٣٩٣ ١ كيلو متر وتبعد الشمس عن الارض ٩٣ مليون ميل ، اما جاذبية سطح الشمس والتي تمسك بالارض لتدور حولها فتبلغ ٢٨ مثلا لجاذبية الارض : وما يصل الينا على سطح الارض من أشعة الشمس واحد من بين كل الفي مليون شاع .

وآية خلق الارض تدل وتهدى الى عظمة خالق الارض سبحانه وتعالى ومع كل الحقائق العلمية التي عرفها الانسان والتي تثبت عظمة وضخامة الشمس والمعلومات التي توصل اليها الانسان عن قوة الطاقة التي تشعها الشمس والتي تذهب كل عقل عند سماعها والتفكير بها فكيف لا تفكر اخي المسلم واخي الانسان في عظمة من خالق الشمس والارض وآية قوة مهما عظمت فهي لا شئ امام قوة الله وعظمته انها حقا قوة الله التي تمسك السماء ان تقع على الارض الا باذنه .

قال تعالى : (الم تر ان الله سخر لكم ما في الارض والفلك تجرى في البحر بأمره ويمسك السماء ان تقع على الارض إلا باذنه ان الله بالناس لرؤوف رحيم) (سورة الحج ٦٥) .

والاستثناء في قوله تعالى : (الا باذنه) يشير إلى ان السماء ستقع على الارض عند ما يأذن الله بذلك يوم القيامة .

والارض كرة تلفها قشرة من صخر سمك هذه القشرة ٥٠ كلو مترا تقريبا وباطن الارض سائل ملتهب ويغطى (اربعة اخماس) سطح الارض طبقة من الماء وحول الارض طبقة الغلاف الجوى (الهواء) ويقدر سمك الغلاف الجوى بألف كلومتر وهو عبارة عن خليط من الغازات لالون ولا طعم ولا رائحة بالاضافة الى بخار الماء وأهم هذه الغازات النتروجين ويوجد بنسبة ٨٨ ٪ من حجم الهواء والاكسيجن بنسبة حوالى ٢١ ٪ وغازات اخرى مثل النيون والارجون وثانى اكسيد الكربون بنسب ٣ اجزاء في كل ٠٠٠ ١٠ جزء .

للمقال بقية

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرْضَى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا — عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ — لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

وسحابة الدخان (السديم) أى المادة السائلة الملتهبة التى تحتوى على كل عناصر الاجرام من كواكب وشموس كان وسطها ضخما سميكا واطرافها رقيقة وهى تدور حول نفسها فى سرعة فائقة فانفصلت منها هذه الاطراف الرقيقة وكونت الارض وكل المجموعة التى ظلت تدور حولها مجذوبة لها بقوة جاذبيتها اذ كل ما ينفصل مما يدور لا بد ان يدور حوله ولابد ان يدور حول نفسه وكل ما يدور حول نفسه لابد ان يتكور اذا كان سائلا او لينا لذا تكور وسط هذه السحابة الضخم السميك وصار شمسا متقدة متوهجة اما ما انفصل من اطرافها الرقيقة فإنه تكور كذلك وانطفأ سطحه وصار ارضا باردة من الخارج متوقدة من الداخل والآيات العظمى فى خلق الشمس والاض ليس فى ما دتهما وحسب بل آية عظمى كذلك فى دورانهما وكذلك دوران الارض حول نفسها من غرب لشرق .

قال تعالى . (أولم ير الذين كفروا ان السموات والأرض كانتا رتقا ففتقنا هما) (سورة الانبياء ٣٠) .

وقال تعالى : (والارض بعد ذلك دحاها . أحرج منها ماءها ومرعاها) (سورة النازعات ٣٠-٣١) .

والشمس تدور كذلك حول نفسها وكذلك تجرى والارض تتبعها ونحن عليها ويجرى معها كل النجوم التى تدور حولها وبسرعة ١٢ ميلا فى الثانية . ولكن الى اين ؟؟ فإنها تجرى لمستقر لها كما ذكر الحق تبارك وتعالى .

قال تعالى : (والشمس تجرى لمستقر لها ذلك تقدير العزيز العليم) (سورة يس ٢٨) .

والارض تتحرك ثلاث حركات ، الحركة الاولى حول نفسها فينتج الليل والنهار والحركة الثانية حول الشمس فينتج للشتاء والصيف والحركة الثالثة تجرى مع الشمس منقادة لها فى الفضاء وملازمة لها الى حيث لا ندرى .

وطول فلك الارض حول الشمس يبلغ ٦٠٠ مليون ميل تقطعها الارض فى سنة وهى تجرى فى فلكها بسرعة ١٨,٥ ميلا فى الثانية وتدور حول نفسها كل ٢٤ ساعة وتلف بسرعة الف ميل كل ساعة .

قال تعالى : (يغشى الليل النهار يطلبه حثيثا .) (سورة الاعراف ٥٤) .

قال تعالى : (ذلك بان الله يولج الليل فى النهار ويولج النهار فى الليل) (سورة الحج ٦١) .

قال تعالى : (خلق السموات والارض بالحق يكور الليل على النهار ويكور النهار على الليل) (سورة الزمره) .

هذه الآيات توكد ان الارض تدور حول نفسها ومعنى يولج أى يدخل الشئ فى الشئ والكور : إدارة العمامة على الراس .

وقال تعالى : (لا الشمس ينبغى لها ان تدرك القمر ولاالليل سابق النهار وكل فى فلك يسبحون) (سورة يس ٤٠) .

هذا برهان قاطع يؤكد ان جميع الاجرام السماويه لها مدار خاص بها (الفلك) وبعد ١٤ قرنا صعد الانسان ودار حول الارض فى سفن الفضاء التى صنعها وما وصل اليه علم الفلك الآن وما توصل اليه من حسابات دقيقة لمواقع النجوم القريبة وكذلك معرفة الانسان الدقيقة بمدارات الكواكب كلها جاءت متوافقة ومؤكدة لما ذكره الحق فى محكم تنزيله وما توصل اليه العلم الحديث كان نتاج تفكر وتبصر فى هذا الكون ومحاولة من الانسان استقراء صفحات هذا الكون والتعرف على اسراره وكل ما احاط به الانسان من علم هو باذن الله ومشيئته .

والمهاد يجمع فى الشكل والسكون وفى الوضع وكذلك الوثارة واللين . فى هذه اللفظ والوصف الالهى المعجز العظيم وهو لفظ (المهاد) جمع الحق كل ما فى الارض من تسخير لمعيشة لانسان عليها .

ان حجم الكرة الأرضية وبعدها عن الشمس ومقدار اشعة الشمس الباعثة للحياة وسمك القشرة الارضية وكمية المياه على الارض ومقدار غاز الاكسجين وثانى اكسيد الكربون فى الغلاف الجوى للارض كلها عوامل سخرها الخالق كى تتوافق وبقاء خليفة الله على الارض على قيد الحياة وكل هذه النعم ألا تدل على عظمة خالقهاومنظمها ؟

ويقول العالم (دى موى) ان الارض لم توجد إلا منذ بليونى سنة وان الحياة لم توجد الا قبل بليون سنة عند ما بردت الأرض ، ويقدر العالم (سوليفان) المعدل المعقول لعمر الارض هو ألف مليون سنة .

قال تعالى : (منها خلقناكم وفيها نعيدكم ومنها نخرجكم تارة اخرى) (سورة طه ٥٥) .

وقال تعالى : (والله أنبتكم من الارض نباتا . ثم يعيدكم فيها ويخرجكم اخراجا) سورة نوح ١٧-١٨) .

وقال تعالى : (هو الذى جعل لكم الارض ذلولا. فامشوا فى مناكبها وكلوا من رزقه واليه النشور) (سورة الملك ١٥) .

ان الارض احدى الآيات التى تدل على عظمة خالقها ، والارض التى نراها مستقرة ساكنة هى فى الحقيقة متحركة بل تجرى وتدور وبالرغم من سرعتها الهائلة فانها ذلول لا تلقى بما عليها وذلك لان الله تعالى جعل لها جاذبية تشد اليها ما عليها كما جعل لها ضغطا جويا يسمح بسهولة الحركة فيها وهى ارض طيبة مسخرة للانسان فهى مصدر حياته وهى حقا الارض الوديعة المطيعة والحلوب تاتى للانسان بالنعم والطيبات بفضل الله تعالى فكل ما تخرجه من زرع وثمار وماء وما تحويه فى باطنها من معادن وخيرات وما يحيط بها من اكسجين كلها نعم اودعها الله فى الارض كى تمد خليفة الله عليها بوسائل البقاء وتهيء له كل ما يحتاج ليعمر هذه الارض كما ارادت المشيئة العليا ودبرت يد الله الخالقة لهذه الارض .

والارض اليابسة هى بيئة ثابتة لحياة الكائنات والتربة تحتوى العناصر التى تحتاجها المخلوقات الحية مثل النبات وتحول الى انواع مختلفة من الطعام يفتقر اليها الحيوان ويوجد كثير من المعادن قريبا من سطح الارض مما هيأ السبيل لقيام الحضارة والمدنية الحالية وما سبقها من مدنيات منذ بدء الخليقة ، فالارض مهيأة لتكون مهادا ومرتعا وقرارا للانسان تمده بكل ما يحتاج من قوته وتوفر له مسكنا يقيه الحر والبرد ، وذلل طرقها ليتنقل فيها الخلق لطلب مآربهم وجعل فيها الاستقرار والثبات قال تعالى : (الم نجعل الارض مهادا . والجبال اوتادا) . (سورة النبأ ٦-٧)

وقال تعالى : (وآية لهم الأرض الميتة احييناها واخرجنا منها حبا فمنه ياكلون) (سورة يس ٣٣) .

وقال تعالى : (ومن آياته انك ترى الارض خاشعة فإذا أنزلنا عليها الماء اهتزت وربت إن الذى أحياها لمحى الموتى انه على كل شئ قدير) (سورة فصلت ٣٩) .

والارض والشمس وما حولها كانت سحابة هائلة من الدخان (السديم) كما ذكر الله ، قال تعالى : (ثم استوى الى السماء وهى دخان فقال لها وللارض إئتيا طوعا او كرها قالتا أتينا طائعين) (سورة فصلت ١١) .

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك .

النظـر فى آيات الله :—

الارض

بقلم : د بديه عبد الرحمن عثمان

قال تعالى : قل انظروا ماذا فى السموات والارض سورة يونس ١٠١) .

معرفة الله هى الجوهر الذى بنيت عليه مبادىء الاسلام وبدون هذه المعرفة يكون كل عمل فى الاسلام غير ذى قيمة حقيقية . ويكون العمل فاقدا روحه .

والسوال : كيف نعرف الله ؟ وما هو الطريق الى هذه المعرفة ؟

والجواب على هذا السوال كالآتى : ان المتأمل ادنى تامل للقرآن الكريم يرى القرآن يامر النظر بشكل واضح و واسع للعقل والفكر والعلم وهى الشروط الاساسية لمعرفة الله سبحانه وتعالى والطريق الى الله هو التفكر فى آياته وبديع مخلوقاته فى السموات والارض وفى انفسنا .

واثار الله فى مخلوقاته ساطعة لكل ذى بصيرة ولكل عين ترى فى كل شئ آية تدل على الخالق العظيم فالنظر والتفكر والتامل فى آيات الله هو الطريق السوية الهادية ى معرفة الله حق معرفته .

والعقل والعلم والفكر شروط اساسية لسالك هذه الطريق . اذا المتأمل للقرآن يدرك ان الاسلام يفرض على المسلم ان يفكر ويفرض عليه ان يتعلم .

قال تعالى : (ويرى الذين اوتوا العلم الذى انزل اليك من ربك هو الحق) (سورة سبا ٦) .

وحث الله الانسان فى آيات كثيرة الى النظر والبحث والملاحظة كى يهتدى الى آيات الله وسننه ونواميسه فى الكون فيتبين للانسان من خلال النظر والتدبر والتأمل فى آيات الله ان الله هو الحق وهو الخالق المبدع ، وان ما يدعون من دونه هو الباطل .

قال تعالى : (قل سيروا فى الارض فانظروا كيف بدا الخلق) (سورة العنكبوت ٢٠) .

وقال تعالى : (افلم يسيروا فى الارض فتكون لهم قلوب يعقلون بها او آذان يسمعون بها) . (سورة حج ٤٦) .

وسوف نتامل ونفكر فى آية خلق الارض التى سخرها الله للانسان طائعة ذاولا نعيش عليه (مهادا) وانها خير واتم وافر مهاد لمعيشة خليفة الله فى الارض .

النظــر في
آيات الله ـــ الارض

ـــ الطريق الى الله هو التفكير فى آياته وبديع مخلوقاته فى السموات والارض وفى انفسنا

ـــ جمع الحق كل ما فى الارض من تسخير لمعيشة الانسان عليها .

ـــ ان الارض احدى الآيات التى تدل على عظمة خالقها .

ـــ الم تر ان الله سخرلكم ما فى الارض . . . ان الله بالناس لرؤوف رحيم .

BY Maulana Tufail Ahmed Farooqi Quadri Mujaddidi, *Rahmatullah 'Alaihi*
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Bis-mil- laa- hir- rah- maa nir- ra- heem.
In the name of Allah, theAll Compassionate, the Most Merciful

QUR-AAN AND SUNNAH

Indeed, the Best **Word** is the **Word of Allah** (i.e. **Qur-aan-e-Majeed**) and the Best Guidance **is Sunnah** of the **Holy Prophet Muhammad** (*Sallallahu-'alaihi-wa-sallam*). And the Best deeds are those declared definite and imperative (according to Qur-aan and Sunnah) And the Worst deeds are those invented by man himself (as part of **Religion**) and all such self-invented formulations are Innovations (***Bid-'at***) and every Innovation (***Bid-'at***) leads a man to **Eternal Hell-Fire.**

And who is more excellent in speech than the one who calls towards Allah while he himself does righteous deeds and says: Admittedly I am from the obedient ones (*Muslims*). **(Al-Qur-aan 41:33)**

Explanatory Note :-

Whoever invites people towards Allah deserves great honour and is worthy of being listened to His words are held in the highest esteem as evidenced below -

(a) That he calls people to Allah (the "Truth of Allah") without involving his 'self', in any way

(b) Every deed of his is based on Righteousness showing no divergence between his preaching and his conduct (i e his own words and actions), and

(c) He asserts himself as a Muslim, meaning that he associates himself with the 'Will of Allah', as if he is the full embodiment of Islam, as ordained by Him (Allah) and adopted by His Prophet Muhammad ***(Sallallahu 'alaihi wa sallam)***

SUBSCRIPTION ORDER FORM

Ph.No. ____________________ **F.H.No** ____________

Name ____

Address ______________________________________

Period From __________________ **To** ______________

Bis-mil-laa-hir-rah-maa-nir-ra-heem
In the name of Allah, The All-Compassionate, the Most-Merciful

SHA'BAAN
THE HOLY MONTH FULL OF ALLAH'S FAVOURS

"Haa Meem. By the Perspicous Book; Surely, We have sent it down in a blessed night; indeed We are the Warners (to mankind). Therein is disposed of every wise affair; As a command from Us. Surely We are the Senders (of the angel messenger), As a mercy from your Lord Surely, He is the All-Hearing the All-Knowing;" (44:1-6).

Of the twelve months of the Islamic calender, there are certain months, as also days and nights, which are especially blessed. On such occasions, blessings of Allah *(Sub-haa-na-hoo wa Ta-'alaa)* for His servants are in far greater measure than their meritorious deeds. Muslim scholars and divines have collected **Ahadeeth** which speak of the specially blessed months, days and nights. The month of Sha'baan is the eighth month of the lunar year and falls between the months of Rajab and Ramazaan. (It is thus the harbinger of Ramazaan as Shawwaal is an appendix to Ramazaan -- Editor).

Hazrat Anas *(Razı Allahu 'anhu)* has narrated that on the eve of the month of Rajab, the Holy Prophet Muhammad *(Sallallahu 'alaihı wa sallam)* used to pray "O Allah! Make the months of Rajab and Sha'baan auspicious for us and let the month of Ramazaan come upon us."

Hazrat 'Aiysha *(Razı Allahu 'anhaa)* has said that, compared to other months, the Holy Prophet *(Sallallahu 'alaıhi wa sallam)* used to fast more often in the month of Sha'baan; as if he wished to observe the month as a month of fasting.

Hazrat Umme Salma *(Razi Allahu 'anhaa)* found the Holy Prophet *(Sallallahu 'alaihi wa sallam)* fasting for two consecutive months and these were none other than Sha'baan and Ramazaan

The Holy Prophet *(Sallallahu 'alaihi wa sallam)* has said that Sha'baan, the month placed between Rajab and Ramazaan, is the month in which people's deeds are presented to Allah, and for this reason the Holy Prophet *(Sallallahu 'alaıhı wa sallam)* paid great attention to good deeds and fasting (Baihaqi -- Shu'bul-Imaan).

Sha'baan can be rightly called the month of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* as it was in this month in 2 A.H., that the good news of **Salaat** (blessings) for the Prophet *(Sallallahu 'alaihi wa sallam)* from Allah Ta-'alaa and His angels, was revealed and believers were asked to offer their respect to him, as in the Quraănic Verse below :

"Indeed, Allah and His angels send blessings on the Prophet. O you who believe, pray for (Allah's) blessings for him and salute him with a worthy salutation." (33:56).

Fifteenth Night of Sha'baan : The devotion and prayers of the Faithful during this night get multiplied manifold and rewarded in larger and greater measure than usual. Unfortunatlely some people pass this night in amusement The Quraan says :

"Therein is disposed of every wise affair." (44:4).

Hazrat 'Ekrama *(Razi Allahu 'anhu)* has said that during the night events for the coming years are decreed in Heaven (details of marriages, births and deaths are prepared) including a list of those who shall have the good fortune of performing Hajj). (Baihaqi).

According to another **Hadith**, Allah *(Sub-haa-na-hoo wa Ta-'alaa)* directs His favour on the Earth's heaven to forgive the sinners, excepting **Mushriks** (those who are guilty of associating others with His Supreme Being) and those who entertain malice and spite. (Ibn Majah).

Hazrat Ali *(Karramallahu Wajhu)* has urged Muslims to keep a vigil and pray during nihgt, and to fast on the next day. According to him, from the sunset (**Maghrib**), Allah Ta-'alaa directs His grace to the Earth's heaven and calls those seeking forgiveness to come forward to be forgiven, those seeking livelihood to get their heart's desire, and the sick, the ailing and the worried are blessed with relief. (Ibn Majah).

On this night the favours and blessings of Allah are numerous and all embracing Mercy and Compassion of the All-Merciful, only awaits a prayer from the sinful and the erring to be granted There is a **Hadith** recommending the following invocation for recitation during the night and should therefore be available for all --

Al-laa hum-ma in-na-ka 'afuw-wun tu-hib-bul 'af-wa fa'-fu 'an-nee.

"O Allah! Surely Thou art the Forgiver, Thou lovest to forgive, so forgive me."

If the Muslims were to waste such a glorious occasion, the fault will be wholly their own.

Sheikh Abdul Haque, Dehlavi *(Rahmatullah 'alaih)* has elucidated that Allah *(Sub-haa-na-hoo wa Ta-'alaa)* normally appears every night on the earth's heaven at the time of **Tahajjud** (predawn, optional prayer), but on the fifteenth night of Sha'baan He graces the earth's heaven from **Maghrib** to **Fajr** (after sunset and before sunrise). Those who offer '**Tahajjud**' are the fortunate ones to receive full benefits of Allah's blessings. According to one **Hadith** favours of Allah the Almighty are so numerous that His forgiveness will cover the sinners even if their number may equal the number of hair on the goats of the tribe of Bani Kalb. (A great and famous tribe of Arabia, in the days of the Holy Prophet - *Sallallahu 'alaihi wa sallam)*. (Tirmizi).

On the 15th. night of Sha'baan, the Holy Prophet *(Sallallahu 'alaihi wa sallam)* used to visit Jannatul Baqi' (the historic graveyard of Madinah) and pray for the dead The noble example set by the Holy Prophet *Sallallahu 'alaihi wa sallam)* is worthy of emulation by his **Ummah** (followers). During this night Muslims should pray for Allah's forgiveness for their own selves and for the dead and departed Muslims.

May Allah the Almighty grant us the will to tread the path of Allah's pleasure as taught by Allah's last appointed Guide and Messenger, Muhammad *(Sallallahu 'alaihi wa sallam)*. **Aameen.**

THE EMINENT QURAAN MAJEED THE REVEALED BOOK OF ALLAH

It is a Book which is the standing miracle of the Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*, an inimitable and insuperable Revelation of Allah, an incomparable Book which yields to no abrogation nor distortion, and into which no falsehood could find a way from any side whatsoever, be it of the past or of things to come mentioned therein, a missive from the Omnipotent Almighty-Allah to whom praise is due for the bounties. He bestows upon mankind, a Book which contains the principle of the general Code of Islam, a Book which exercises a persistent and immeasurable influence upon the minds of the faithful and to which if they steadily adhere, they can never be led astray; a Book which contains nothing contrary to reason and which encourages genuine striving after progress; a Book which is Allah's uncreated word in sense that in its actual form, in its Arabic language it is identical and co-eternal with the celestial origin -- this is the Quraan, the Sacred Book of Islam.

In his fortieth year Muhammad *(Sallallahu 'alaihi wa sallam)* received his first Revelation. Once when in the cave of Hira, as was his habit, after fasting, prayer and meditation he heard a mysterious voice saying "Thou art the Prophet of Allah". A few days later, as he was passing the night in the cave of Mount Hira, the archangel Jibreel *('alaihis salaam)* appeared to him 'Read' said the angel. "I know not how to read" replied Muhammad *(Sallallahu 'alaihi wa sallam)*. 'Read' repeated the angel; and immediately he was illumined with Divine light and understanding, and the first Revelation occurred to him:

"Read! in the name of thy Lord! ..." (96.1).

The Quraan is the inspiration and the cause of all the achievements of Islamic culture Its precepts encourage the search of knowledge, and the Prophet *(Sallallahu 'alaihi wa sallam)* counselled and ordained its acquisition He commented on the pursuit of science in these terms. "To seek knowledge is a duty for every Muslim man and woman, seek knowledge even though it be in China."

Let the people read and meditate upon this great Book and they will find in it, at every passage a constant attack upon idolatry materialism The incredulous, sceptical and unbelieving may convince themselvs that the importance of this Book and its doctrines were not to throw back, eventually, the intellectual and moral faculties of the whole people On the contrary, those who have followed its counsels have the creators of civilization which is astounding unto this day.

The Sacred Quraan is the fountain head of all Islamic teachings and the basis of the whole religious and social life of the Muslims.

The Quraan contains the Divine Revelation which came down to Muhammad *(Sallallahu 'alaihi wa sallam)* by direct inspiration through the archangel Jibreel *('alaihis salaam)*. The Quraan, therefore, is considered by all Mulsims, to be in every respect perfect, to contain no error and to omit no needful truth. All Muslims admit without question the miracle i.e., the insuperability of the Quraan.

"Say: Even if mankind and Jinn got together to bring the like of this Quraan, never would they bring the like of it, even though they backed up each other" (17 88).

The Verses of the Quraan are of an equally miraculous eloquence throughout the entire text and its inimitable and original style has no precedent in Arabic Literature. The Quraan, therefore, exercised a most potent influence upon the universality of the Arabic Language; Allah says in the Quraan:

"And if you are in doubt of what we revealed to OUR 'ABD (Servant), then bring a Soorah like it and call your witnesses besides Allah, if you are truthfuls". (2:23).

All those who are acquainted with the Quraan in Arabic, agree in praising the beauty of this religious Book. Its grandeur of form is so sublime that no translation into any European language can allow us to appreciate it.

Besides the perfection of form and method the Book is also revealed inimitable by its very

substance. We read in it among other things, pre-visions of future events and relations of facts which were accomplished many centuries ago or *which are generally ignored* and besides allusions to diverse sciences, religious or profane.

On the whole, we find in it a mass of wisdom which can only be adopted by the most intelligent of men, the greatest of philosophers, and the most skillful of politicians.

The unique position of the Arabic language and its universal character have been entirely and solely acquired by its being the language of the Quraan and it has, therefore, the religious language of the Faithful. No book in the world other than the Quraan can be credited with keeping alive a language for fourteen centuries.

Whenever Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* was asked for a miracle as a proof of the authenticity of his mission, he quoted the composition of the Quraan and its incomparable excellence as a proof of its Divine Origin.

And, in fact, even for those who are non-Muslims, nothing is more marvellous than its language which has such a plenitude and such a grasping sonority that its more audition ravished those primitive peoples who were so fond of eloquence. The ampleness of its syllables, its grandiose, cadence and its remarkable rhythm have been of much moment in the conversion of the most hostile and the most sceptic.

The word Quraan literally means the book which is recited most. "Certainly the glorious Quraan is full of wisdom" (35.1) as far as you will ponder over it, *so far you will increase your* knowledge. This is a big ocean and as many dives you will make therein, so many pearls you will get from it.

The Quraan may not be the best seller in the world, but there is no doubt that it is piously and entirely learnt by heart by far more people than any other book, religious or non-religious, in the world

The Quraan is the main source of Islamic Law or Shari 'ah. It lays down the general rules and establishes the principles necessary for legislation and formulation of code, appropriate to the state and to the peoples at any period.

The Quraan bears testimony to the supreme value of learning and correctly interpreted, does not conflict with the findings of science A member of modern Muslim scholars and commentators of the Quraan has successfully shown that the Quraanic teachings are corroborated by the established facts of modern science.

There is another proof of the Divine origin of the Quraan; it is the fact that it has been preserved intact throughout the ages since the time of its revelation till the present day. And so it will remain with Allah's Will.

"*It is indeed We who revealed the* Reminder (the Quraan) and indeed We are its Protectors". (15:9).

The Quraan based on Revelation has offered a reason and are understanding for the fulfil ment of the Divine purpose. This Book read and re-read throughout the whole Muslim world, does not rouse any weariness By repitition every day by the faithful, it is loved more and more. It gives rise to profound feeling of awe and respect in him who reads it or listens to it.

In short, one will find therein the principles to rule the world and the methods to get exaltation of Allah.

Continued from Page 93

OBLIGATIONS AND RIGHTS OF PARENTS AND CHILDREN IN ISLAM

sallam) make it abundently clear that good treatment of parents by their offsprings pays rich dividends Those who obey Allah's Command and follow the advice of the Holy Prophet *(Sallallahu 'alaihi wa sallam)*, lead happy, successful and distinguished life through the blessings of their parents while those who violate Divine laws by reaping the displeasure of their parents are deprived for Allah's blessings, but if they repent and ask their parents for forgiveness, Allah *(Sub-haa-na-hoo wa Ta-'alaa)* will surely show them the right path On the other hand, kindness to the children on the part of their parents is equally incumbent.

OBLIGATIONS AND RIGHTS OF PARENTS AND CHILDREN IN ISLAM

Having created man and made him His vicegerent on the earth, Allah *(Sub-haa-na-hoo wa Ta-'alaa)* has provided guidance to human beings on matters of mutual relationships, respect for each other's rights and privileges, love and cooperation.

Islam enforces discipline for development of human behaviour and excellent conduct to create an environment, and social and economic order conducive to achieving peace, happiness, tranquillity, security and safety for individuals, communities, nations and the entire humanity Allah Ta-'alaa has laid down principles and rules for discharging responsibilities and obligations by human beings and granting rights and privileges commensurate with their obligations

We will be discussing here obligations, responsibilities and rights of parents and children in the light of Quraanic injunctions, and the traditions of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*.

RESPONSIBILITIES OF PARENTS

The Holy Quraan teaches that the child is a GIFT from Allah Ta-'alaa and a "TRUST" placed by Him under the care of the parents. The child should, therefore, be treated with love and extreme care. The following Quraanic verses admonish those who do otherwise.

"Indeed, they are losers who foolishly killed their children without knowledge (i.e. sanction) and made unlawful that (food) which Allah had provided them, for giving a lie against Allah. Indeed, they have strayed away and they are not rightly guided." (6:140).

"And kill not your children for fear of poverty. We provide for them and for you. Surely to kill them is a great sin." (17:31).

"And when any one of them is given the news (of the birth) of a female, his face becomes dark and he is filled with grief He hides (himself) from the people, because of the evil of which news has been given to him. Should he keep it with disgrace, or bury it (alive) in the dust? Beware evil is what they decide." (16:58-59).

"And when the infant-girl buried alive shall be questioned For what crime was she (so) killed " (81:8-9)

"Thus, to most of the Polytheists their (supposed) associates (of Allah) made the killing of their children seem fair, so that they may ruin them and confuse their religion for them ." (6:137).

PARENT'S LOVE AND AFFECTION

The following verse sums up parent's love and affection to their children right from their birth, and children's prayers to Allah for bestowing mercy on their parents

"And We have enjoined man to be kind to his parents; his mother bore him painfully and brought him forth painfully, and the (peirod of) bearing of him and the weaning of him is thirty months, until when he reached his full strength and reached forty years, he said: O my RABB (Guardian-Lord)! Grant me that I thank You for Your favours wherewith You have favoured me and my parents, and that I do righteous (deeds) with which You be pleased, and be gracious unto me in (the matter of) my offspring, indeed I have turned to Thee and surely I am from the obedients." (46:15).

"O my RABB (Guardian-Lord)! forgive me and my parents, and whoso enters my abode believing (in Allah), and believers -- men and women, and increase not the iniquitous save in perdition " (71:28).

"O our Lord! Forgive me and my parents and the believers on the day when the reckoning will take peace." (14:41).

PARENT'S RIGHTS IN ISLAM

In view of the role played by parents to lead and guide the children and take care of them under all circumstances to ensure a satisfied physical and spiritual life in this world and the Hereafter, Allah Ta-'alaa has granted specific rights to them. He commands the children to be respectful, obedient, loyal and extremely good to their parents, expressing their gratitude for all that they have gone through in bringing them up and guiding them to live a happy and contented life with honour and dignity. The Quraanic verses give comprehensive guidance for making all possible efforts to make their parents happy, and to seek their blessings in doing good deeds and accomplishing noble objectives.

The Holy Quraan clearly defines how children should discharge their duties and responsibilities towards their parents, specially to their mothers

as they had to devote their time, energy and they sacrificed their comforts for the sake of their children.

"And your Lord has ordained that you worship none save Him and (do) good to the parents. If one of them or both of them attain old age with you, then say not (even) "Fie" to them nor reproach them, but speak to them a kind word. And lower to them the wing of humanity out of affection and say : O my Lord show them mercy as they brought me up as a child. Your Lord knows best what is in your hearts. If you be righteous then surely He is Ever-Forgiving to those who turn to Him (in repentance)." (17:23,24,25).

"And we have enjoined upon man, concerning his parents, his mother bore him in weakness upon weakness and his weaning is in two years (saying) Give thanks to Me and to your parents. To Me is the ultimate return. And if they force you to associate anything with Me of which you have no knowledge, then do not obey them (i.e., the parents) in this world with kindness and follow the way of him who has turned towards Me. Then to Me is your return, then I shall tell you what you used to do." (31:14-15).

BENEVOLENCE TO PARENTS

In further elaboration of Quraanic injunction regarding good treatment meted out to parents by children, there are many sayings of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* who repeatedly emphasized the importance of obedience, respect and excellent behaviour towards parents, specially the mothers. His emphasis on importance of parents role and children's obedience to parents is to ensure well integrated family structure based on mutual love and respect.

1. Hazrat Abu 'Abdur Rehman 'Abdullah Bin Mas'ud *(Razi Allahu 'anhu)* says: I asked the Holy Prophet *(Sallallahu 'alaihi wa sallam)* which action is most favourite with Allah the Almighty. He *(Sallallahu 'alaihi wa sallam)* answered. Performing the Salaat (Prayer) in time. I asked: Thereafter? He said : Good treatment of parents. I submitted: Then which next? He said: Fighting or striving in the way of Allah. (Bukhari and Muslim).

2. Hazrat Abu Hurrairah *(Razi Allah 'anhu)* related that the Holy Prophet *(Sallallahu 'alaihi wa sallam)* said. No son can repay his father (for his affection and love), unless he finds him a slave and purchases him and sets him free. (Muslim).

3. A man came to the Holy Prophet *(Sallallahu 'alaihi wa sallam)* and asked. O Messenger of Allah, which person out of all the people is best entitled to kind treatment and good companionship from me? He *(Sallallahu 'alaihi wa sallam)* answered : Your mother. And after her, He *(Sallallahu 'alaihi wa sallam)* said: Your mother and after her: The Holy Prophet *(Sallallahu 'alaihi wa sallam)* said: Your father. (Bukhari and Muslim).

4. The Holy Prophet *(Sallallahu 'alaihi wa sallam)* said: May his nose be rubbed in dust may his nose be rubbed in dust, may his nose be rubbed in dust, i.e. may he be humiliated, who found his parents one or both, approaching old age, but did not enter Paradise (by serving them). (Muslim).

5. Hazrat Asma'a *(Razi Allahu 'anhua)* bint Abu Bakr Siddiq *(Razi Allahu 'anhu)* relates : My mother came to Madinah from Makkah to see me, while she was still an unbeliever. She had come to demand something from me, I enquired from the Holy Prophet *(Sallallahu 'alaihi wa sallam)* : My mother has come to see me and she is expecting something from me.May I oblige her? He *(Sallallahu 'alaihi wa sallam)* said: Yes. Be kind to your mother. (Bukhari and Muslim).

6. Hazrat 'Abdullah bin 'Amr bin Al 'Aas *(Razi Allahu 'anhu)* said: Among the major sins are the association of anybody with Allah, disobedience of parents, killing of a person, and taking a false oath. (Bukhari).

RICH REWARDS FOR GOOD TREATMENT OF PARENTS

Practically every religion advocates good treatment of parents but Islam provides comprehensive guidance on obligations and rights of parents and children. There have and are many examples of people who had outstanding achievements and distinguished place in history because of their excellent treatment of and deep respect for their parents. In societies where religious virtues and cutlural values are strictly followed, righteous people seek permission and blessings of their parents while going on a mission, embarking on a new venture of undertaking a journey.

Conclusion

The Quraanic injunctions and sayings of Holy Prophet Muhammad *(Sallallahu 'alaihi wa*

(Continued on Page 91)

IMAAM BUKHAARI *(Rahmatullah 'alaihi)*

Abu 'Abdullah Muhammad bin Isma'eel bin Ibraaheem bin Bardizbah, popularly known to the Islamic world as Imaam Bukhaari, was born at Bukhaara after Friday prayers on the 13th. Shawwaal 194 A.H. (809 C.E.). He had a sister and a brother as well. The name of his brother was Ahmad.

His father died while Imaam Bukhaari was still young, leaving him to the tender care of his loving and devoted mother. During his childhood he had lost his eye-sight as a result of some illness, but he regained it due to the prayers of his mother.

His Early Education

Imaam Bukhari was a precocious child from his early life He was gifted by Allah Ta-'alaa with a strong intellect and a very sharp memory At the age of eleven he publicly corrected the mistake of a learned scholar and Traditionist, 'Allaama Daakhli *(Rahamtullah 'alaihi)* before a big gathering of theologians. He received early education from the renowned Shyukh of his time. For example Muhammad bin Salaam Baykindi, Muhammad bin Yousuf Baykindi, 'Abdullah bin Muhammad and Ibraheem bin Al-Ash'as *(Rahmatullahi alaihim).*

At the age of sixteen he committed to memory all the books written by 'Abdullah bin Al-Mubaarak (d. 181 A.H.) and Wak'ee bin Al-Jarraah (d 197 A H.) *(Rahmatullahi 'alaihumaa).*

His Tour of Arab World & Collection of Ahadees

Imaam Bukhaari made extensive tour of the Arab world. He visited Egypt twice and Basrah for four times. He stayed in Hijaz for six years and travelled to Kufah and Baghdad frequently. Once during his fifteen days' sojourn at Baghdad he memorised more than fifteen thousand Traditions *(Tabaqaat-ul-Hanaablah).* He had learnt by heart over one hundred thousand genuine (Sahih) Ahaadees and two hundred thousand unverified Ahaadees (Tabaqaat-ul-Hanaablah).

On one occasion, he travelled several hundred miles to meet a man who was reported to have a single Hadees in his possession But when he came to the man Imaam Bukhaari found that he was calling his horse by showing him an empty fodder-bag. Seeing that deceitful gesture of the man Imaam Bukhari inferred that the man was unreliable and he immediately returned without meeting him Thus Imaam Bukhari was noted for his perspicacity in detecting spurious Ahaadees (Traditions) and unreliable transmitters

Imaam Bukaari had originally selected 600,000 Traditions, out of which he knew 220,000 by heart and out of this mass he selected and incorporated only 2,762 Traditions in his celebrated book, al-Jami'ul Sahih-ul-Musnad, which is regarded by all the Ulama of Islam as the best and the truest book on earth after Quraan Majeed (As-Sahih-ul-Kutub B'ada Kitaab Allah). It was compiled by the Imaam even during his itineraries Once a part of it was composed in the Baitullah Sharif and at another time the work of the compilation was undertaken by him in the Holy Prophet's *(Sallallahu 'alaihi wa sallam)* Mosque at the place called 'Rauzah min Riyaazul Jannah' or a portion of the Gardens of Paradise.

The work took his sixteen toilsome years to complete. On completion it was shown to Imaam Ahmad bin Hanbal, 'Ali bin Madini and Yahya Mo'een *(Rahmatullahi 'alaihim)* who not only appreciated the work but they also certified its correctness. Besides it is reported by Ibn Abu Y'alaa in his Tabaqaat-ul-Hanaablah that a congregation of 90,000 people had heard the book from Imaam Bukhaari himself.

His Collection of Books

Sahih Al-Bukhaari is divided into the following ninety-seven books :

No.	Particulars
3 -	On Revelation, Faith and Knowledge.
30 -	On Ablution, Prayer, Zakat, Pilgrimage and Fasting.
22 -	On matters of Business, Trusteeship, Conditions of Employment and Legal Matters.
3 -	On Jihad.
4 -	On the Life of the Holy Prophet *(Sallallahu 'alaihi wa sallam)* upto his Emigration to Madinah.
1 -	Prophet's *(Sallallahu 'alaihi wa sallam)* Career at Madinah.
2 -	Commentary on Passages of Quraan Majeed.
3 -	On Marriage, Divorce and Related Topics.
27 -	On Food, Drinks, Clothing, Oaths, Behaviour, Persecution

and Trials.

1 - *On Following Quraan Majeed and Sunnah.*

1 - On Oneness of Allah *(Sub-haa-na-hoo wa Ta-'alaa).*

The fame of Imaam Bukaari's piety and learning soon spread throughout the Muslim world. Even European writers have acknowledged his greatness as an author and a pious man :

H.A.R. Gibb remarks that "it is a work of immense interest and scrupulous scholarship. The book produces a remarkable impression of honesty combined with piety "

Sahih Al-Bukahri has been translated into many languages of the world. Its annotated commentary entitled TASHEEL-UL-QARI done by him in five volumes

For Arabic, Persian and Urdu annotation rendered by Ulama of Pakistan and India the readers may consult "India's Contribution to Hadees Literature" by Muhammad Ishaq, Lahore, 1955.

His Other Authentic Books

Besides the colleciton of Ahadees, Imaam Bukaari wrote as many as twenty-five other books. Among them his TAARIKH-UL-KABEER, comprising biographies of more than 40,000 narrators of the Ahadees from the Companions of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* to the time of the Imaam, has been considered as another invaluable addition. It is arranged in alphabetical order. It was published in 1361-2 A.H., at Hyderabad, Deccan (India), in eight volumes. It is reported that it was written by Imaam Bukhaari in the Prophet's *(Sallallahu 'alaihi wa sallam)* Mosque seated in the moonlit nights near the Holy Mausoleum.

His Later Life

In later life, Imaam Bukhaari *(Rahmatullah 'alaih)* suffered strong opposition from several religious scholars. He, therefore, confined himself in his house at Bukhara. There the Governor, Khalid bin Ahmad Al-Dhuhu, once asked the Imaam to bring to him all his books, which request he flatly refused saying that if the Governor was interested to learn he should come to his mosque or his house The Governor then asked him to hold special classes for his children. But the Imaam refused to give any preferential treatment to them Thereupon the Governor expelled him from Bukhara. Imaam Bukhaari moved to a village called Khartank near Samarkand, where he stayed with his relatives. Being too much oppressed by the Hostility of the theologians he was heard one night praying that Allah *(Sub-haa-na-hoo Ta-'alaa)* might take him and so within a month he died on Shawwal 1,256 A H. (31 August, 870 C.E.) at the age of 62 years. It was Eid-ul-Fitr on the day he was buried.

"...... surely, we are entierly Allah's and indeed to Him we are to return." (2:156).

NEWS AND VIEWS

ISLAMIC UNIVERSITY IN THE US

The US government has approved the setting-up of an Islamic University in California. The proposed university will be known as the "American Pacific International". The university will offer Bachelor's, Master's and Doctorate's degrees in Islamic Shariah, Religion, Islamic Da'awah Strategies and other Islamic subjects. There will also be classes on computer, business administration, arts and other specialisations

The aim of the university is to arm Muslim teachers with the American University degree in order to teach Islamic subjects which are now being taught by Christians and Jewish teachers The university is also opened to non-Muslims.

The correspondence course is available to foreign students.

(Courtesy The Minaret)

MUSLIMS IN FINLAND

At present there are 20,000 Muslims in Finland. The Finish government has purchased a piece of land for the local Muslims to bury the dead.

(Courtesy The Minaret)

62-SOO-RA-TUL-JU-MU-'AH

(11 Verses)

INTRODUCTION

NAME, PLACE AND OCCASION OF REVELATION : In the ninth verse of this **Soo-rah** there is a description of the **Ju-mu-'ah** (congregational) prayer. The **Soo-rah** has been named after the word 'الجمعة'

This is the sixth **Soo-rah** in the Madani series of the short **Soo-rahs**.

The first Section of the **Soo-rah** was revealed most probably after the conquest of Khaibar. In the sixth verse of the **Soo-rah**, the Jews were asked to desire death, if they felt sure that they were Allah's chosen community and would be transported into the gardens of Paradise, but they would never desire death, because of their sins and atrocities committed on Allah's land.

The second section was revealed shortly after the Hijra (Migration). Following the command given in this section, the Holy Prophet *(Sallallahu 'alaihi wa sallam)* established the **Ju-mu-'ah** Prayer on the fifth day of his arrival in Madinah. Thus, it is quite clear that the second section of the **Soo-rah** was revealed earlier than the first Section.

SUBJECT-MATTER OF THE SOO-RAH : As has been mentioned above, each section of the **Soo-rah** was revealed in a different period from the other and each section deals with a different topic.

Allah reminds mankind of His Mercy in sending to them from amongst themselves a Messenger *(Sallallahu 'alaihi wa sallam)* to guide rightly not only the illiterate Arabs living at that time but all men, whether Arabs or non-Arabs, destined to rise on the surface of the earth till the Day of Judgement. In addition to the challenge thrown to the Jews to desire death, they have been compared to an ass laden with books but knowing nothing what the books contain. In other words, they disobeyed the injunctions contained in the Torah and distorted its verses on account of their obstinacy and perversity.

The second seciton (the last three verses) contain injunctions about the weekly **Ju-mu-'ah** prayer.

SOO-RA-TUL-JU-MU-'AH		*SOO-RA-TUL-JU-MU-'AH*		سورة الجمعة مدنية
REVEALED AT MADEENAH		*MA-DA-NEEY-YAH*		
SECTIONS	02	*RU-KOO-'AA-TU-HAA*	*02*	وهي احدى عشرة آية وفيها ركوعان
VERSES	11	*AA-YAA-TU-HAA*	*11*	

In the name of Allah, the All-Compassionate, the Most Merciful	***Bis-mil-laa-hir-raḥ-maa-nir-ra-ḥeem***	بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
<u>SECTION 1</u>	<u>*RU-KOO' 1*</u>	ركوع ١
1. Whatever is in the heavens and whatever is in the earth glorifies Allah,	***1. Yu-sab-bi-ḥu lil-laa-hi maa fis-sa-maa-waa-ti wa maa fil-ar-ḍil-***	يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ

English	Transliteration	Arabic
the Sovereign-Lord, the Holy, the Mighty, the Wise.	*ma-li-kil-qud-doo-sil-'a-zee-zil-ha-keem.*	الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ ۝
2. It is He Who sent among the unlettered (Arabs)	*2. Hu-wal-la-zee ba-'a-sa fil-um-meey-yee-na*	هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ
a Messenger from among them,	*ra-soo-lam-min-hum*	رَسُولًا مِّنْهُمْ
who recites to them His verses and purifies them	*yat-loo 'a-lai-him aa-yaa-ti-hee wa yu-zak-kee-him*	يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ
and teaches them the Book and the Wisdom,	*wa yu-'al-li-mu-hu-mul-ki-taa-ba wal-hik-mah.*	وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ
although before (that) they were in plain error,	*wa in kaa-noo min qab-lu la-fee da-laa-lim-mu-been.*	وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ۝
3. And (for) others from among them who have not yet joined them;	*3. Wa aa-kha-ree-na min-hum lam-maa yal-ha-qoo bi-him.*	وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ
and He is the Mighty, the Wise.	*Wa hu-wal-'a-zee-zul-ha-keem.*	وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝
4. That is Allah's Mercy	*4. Zaa-li-ka fad-lul-laa-hi*	ذَٰلِكَ فَضْلُ اللَّهِ
which He gives to whomsoever He pleases;	*yu'-tee-hi mainy-ya shãã'*	يُؤْتِيهِ مَن يَشَاءُ
and Allah is the Lord of Mighty grace,	*Wal-laa-hu zul-fad-lil-'a-zeem.*	وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ۝
5. The likeness of those who were entrusted with the Taurat,	*5. Ma-sa-lul-la-zee-na hum-mi-lut-tau-raa-ta*	مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَاةَ
then they did not bear it,	*sum-ma lam yah-mi-loo-haa*	ثُمَّ لَمْ يَحْمِلُوهَا
is as the likeness of an ass carrying (a load of) books.	*ka-ma-sa-lil-hi-maa-ri yah-mil-lu as-faa-raa.*	كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا
Evil is the example of the people who	*Bi'sa ma-sa-lul-qau-mil-la-zee-na*	بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ
belied the Verses of Allah,	*kaz-za-boo bi-aa-yaa-til-laah.*	كَذَّبُوا بِآيَاتِ اللَّهِ
And Allah, does not guide the wrongdoing people.	*Wal-laa-hu laa yah-dil-qau-maz-zaa-li-meen.*	وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ۝

6. Say: O you who are Jews!	6. *Qul yāa-aiy-yu-hal-la-zee-na haa-dōo*	قُلْ يٰٓاَيُّهَا الَّذِيْنَ هَادُوْٓا
if you claim that you are friends of Allah	*in za-'am-tum an-na-kum au-li-yāā-u lil-laa-hi*	اِنْ زَعَمْتُمْ اَنَّكُمْ اَوْلِيَآءُ لِلّٰهِ
to the exclusion of the (other) people,	*min doo-nin-naa-si*	مِنْ دُوْنِ النَّاسِ
then wish for death	*fa-ta-man-na-wul-mau-ta*	فَتَمَنَّوُا الْمَوْتَ
if you are truthful.	*in kun-tum ṣaa-di-qeen.*	اِنْ كُنْتُمْ صٰدِقِيْنَ ۝
7. But they shall never wish for it	7. *Wa laa ya-ta-man-nau-na-hōo a-ba-dam-*	وَلَا يَتَمَنَّوْنَهٗٓ اَبَدًا
because of what their hands have forwarded	*bi-maa qad-da-mat aiy-dee-him.*	بِمَا قَدَّمَتْ اَيْدِيْهِمْ
and Allah is Aware of the wrongdoers.	*Wal-laa-hu 'a-lee-mum-biz-zaa-li-meen.*	وَاللّٰهُ عَلِيْمٌ بِالظّٰلِمِيْنَ ۝
8 Say: Surely, the death from which	8. *Qul in-nal-mau-tal-la-zee*	قُلْ اِنَّ الْمَوْتَ الَّذِيْ
you are fleeing, is sure to overtake you	*ta-fir-roo-na min-hu fa-in-na-hoo mu-laa-qee-kum*	تَفِرُّوْنَ مِنْهُ فَاِنَّهٗ مُلٰقِيْكُمْ
then you shall be sent back	*sum-ma tu-rad-doo-na*	ثُمَّ تُرَدُّوْنَ
to the Knower of the hidden and the obvious	*i-laa 'aa-li-mil-ghai-bi wash-sha-haa-da-ti*	اِلٰى عٰلِمِ الْغَيْبِ وَالشَّهَادَةِ
then He shall inform you	*fa-yu-nab-bi-u-kum*	فَيُنَبِّئُكُمْ
of what you used to do.	*bi-maa kun-tum ta'-ma-loon.*	بِمَا كُنْتُمْ تَعْمَلُوْنَ ۝
SECTION 2	***RU-KOO' 2***	رکوع ۲
9. O you who believe!	9. *Yāa-aiy-yu-hal-la-zee-na aa-ma-nōo*	يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا
When the call (AZAAN) is made for the prayer on Friday.	*i-zaa noo-di-ya liṣ-ṣa-laa-ti meeny-yau-mil-ju-mu-'a-ti*	اِذَا نُوْدِيَ لِلصَّلٰوةِ مِنْ يَّوْمِ الْجُمُعَةِ
Then hasten towards the Remebrance of Allah (i e. the Friday Prayer)	*fas-'au i-laa zik-ril-laa-hi*	فَاسْعَوْا اِلٰى ذِكْرِ اللّٰهِ
and leave trading,	*wa za-rul-bai'.*	وَذَرُوا الْبَيْعَ
this is better for you	*Zaa-li-kum khai-rul-la-kum*	ذٰلِكُمْ خَيْرٌ لَّكُمْ
if you know (it).	*in kun-tum ta'-la-moon.*	اِنْ كُنْتُمْ تَعْلَمُوْنَ ۝

10. And when the Salaat (prayer) is over,	*10. Fa-i-zaa qu-ḍi-ya-tiṣ-ṣa-laa-tu*	فَإِذَا قُضِيَتِ الصَّلٰوةُ
go about in the land	*fan-ta-shi-roo fil-ar-ḍi*	فَانْتَشِرُوْا فِي الْأَرْضِ
and seek of the bounty of Allah,	*wab-ta-ghoo min faḍ-lil-laa-hi*	وَابْتَغُوْا مِنْ فَضْلِ اللّٰهِ
and remember Allah more frequently,	*waz-ku-rul-laa-ha ka-s̈ee-ral-*	وَاذْكُرُوا اللّٰهَ كَثِيْرًا
so that you may prosper.	*la-'al-la-kum tuf-li-ḥoon.*	لَّعَلَّكُمْ تُفْلِحُوْنَ ۝
11. But when they see trading	*11. Wa i-ẓaa ra-au ti-jaa-ra-tan*	وَإِذَا رَأَوْا تِجَارَةً
or any amusement, they break away to it	*au lah-wa-nin-faḍ-ḍoo i-lai-haa*	أَوْ لَهْوًا انْفَضُّوْا إِلَيْهَا
and leave you standing.	*wa ta-ra-koo-ka qāā-i-maa.*	وَتَرَكُوْكَ قَائِمًا
say: What is with Allah	*Qul maa-'in-dal-laa-hi*	قُلْ مَا عِنْدَ اللّٰهِ
is better than amusement and trading	*khai-rum-mi-nal-lah-wi wa-mi-nat-ti-jaa-rah.*	خَيْرٌ مِّنَ اللَّهْوِ وَمِنَ التِّجَارَةِ
And Allah is the Best of providers	*Wal-laa-hu khai-rur-raa-ẓi-qeen.*	وَاللّٰهُ خَيْرُ الرّٰزِقِيْنَ ۝

COMMENTARY

VERSE NO. 1 : Allah has opened the Soo-rah with His emphatic assertion that everything living or lifeless glorifies Him Who is the Most Powerful, Most Holy and Most Wise.

The fact that all things in the heavens and on the earth glorify Allah has been mentioned in many other verses of the Holy Quraan, viz., verses 44, 41 and 1 of Soo-rah Nos 17, 24, 57 and 61 respectively Allah has Himself mentioned (see 17·44) that there is no doubt about the truth that all things glorify Him, but mankind have not been granted the capacity to understand the act of their glorification.

Some commentators maintain that the Sun, the Moon, the myriad small and big stars twinkling at night on the firmament are working incessantly without committing the slightest slackness and deviation from their orbits and programmes appointed for them by Allah and this is the act of their glorification. The actual style and way of their glorification is known only to Allah.

In fact, everything in the heavens and on the earth is glorifying Allah, by speech, movement, action, some implication or by analogy Strange are Allah's ways, far beyond the flight of human understanding and imagination.

VERSES 2-4 : In these verses Allah has reminded mankind of His great mercy and favour on them o having sent to them a Messenger *(Sallallahu 'alaihi wa sallam)* from among themselves to recite to them Hi verses (i.e. the Holy Quraan), purify them from the filth of body and soul and disbelief. Being mostly illiterat they were in evident error, needing right guidance.

These verses of the Holy Quraan were addressed not only to those who were present at the time their revelation but to all mankind, whether Arab or non-Arab, destined to rise till the Day of Judgement.

VERSE NO. 5 : In this verse Allah has compared to an as laden with books those who reject the righ guidance sent down by Him through His Messenger *(Sallallahu 'alaihi wa sallam)*. This is particularly applicabl to the Jews who had with them the Torah but, not only did they disobey its injunctions but they also distortec and corrupted the divine words for paltry worldly gains. Allah has described this depravity of th Jews in the following verse of the Holy Quraan :

فَوَيْلٌ لِّلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَٰذَا مِنْ عِندِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا ۖ
فَوَيْلٌ لَّهُم مِّمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَّهُم مِّمَّا يَكْسِبُونَ ۝ (سورة البقرة: ٧٩)

"Therefore, woe be to those who write the Scriptures with their (own) hands and they say: This is from Allah, that the may earn a little gain with it. Woe to them for what their hands have written and woe to them for what they earn thereby." (2:79).

VERSES 6-8 : These verses describe the perversity of the Jews who claimed that they were Allah' chosen community and they alone would enter Paradise. In reply to this claim, Allah holds out to them challenge that if they were really sincere in their claim they should desire 'death', so that after death the would enter Paradise without any hindrance, or even if they were to enter Hell, it would be for a few countec number of days (see also verse No. 80 of **Soo-rah Al-Baqarah**).

The Jews could, however, not accept this challenge to desire 'death', because of their sins and misdeeds. They knew quite well, as everyone knows, that all mankind have to face death which is the gateway to the Hereafter where all will be informed of all their good or bad deeds done in this life.

VERSES 9-10 : These verses contain injunctions about the importance and sanctity of يَوْمُ الْجُمُعَةِ. (Firday) and the Firday congregational prayer which is offered on this sacred day in place of the **Zuhr** Prayer. The prayer is so important that Allah commands the Muslims to hasten to the Mosque for Remembrance of Allah (i e for the Firday Prayer) as soon as the prayer-call is made, leaving at once all other activities including trading.

The command to "run" to the Mosque does not imply actual running. It implies that leaving all other engagements the Muslims should proceed to the Mosque with sober but steady, and not lethargic, steps and make it sure that they reach the Mosque in good time to listen attentively to the Friday sermon and then to join the rows of the **Namazis** (those standing up for prayer). In this lies their good in the life of this world and in the life to come after death. They should try to understand this point with due care and firm conviction.

In the very early days after migration only one prayer-call was made before the **Imam** after his sitting on the pulpit and this is still followed. When the number of **Namazis** increased, it was decided during the Caliphate of Hazrat Usman Ghani *(Razi Allahu anhu)* to make a second prayer-call wich is now the first call and the later one is the second call A question arises as to which of the two prayer-calls the order contained in this verse applies فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ (hasten to Allah's Remembrance, leaving trading, etc.) The Muslim Jurists have decided that the command of leaving trading, etc applies to the first prayer-call also as it applies to the second call. They have also elucidated that the command does not apply only to the stoppage of trading activities but it applies to the stoppage of all other activities not related to preparation for the **Jumu-'ah** Prayer.

When they have offered the Friday Prayer along with other Muslims in the congregation with due regard to all etiquettes and disciplines prescribed for this prayer, the Muslims are allowed to go out to pursue their respective occupations to earn their lawful livelihood from the bounties lavishly spread by Almighty Allah everywhere on the surface of the earth. They are advised not to absorb themselves in their worldly affairs so deeply as to forget their Sustainer and Cherisher altogether. They must remain conscious of Allah and His Remembrance throughout their worldly engagement in their worldly occupations, so that they may attain success in this world as well as in the Hereafter.

VERSE NO. 11 : It so happened one Friday that a trading caravan arrived in the city with merchandise and announced its arrival on the beat of drum. This happened while the Holy Prophet *(Sallallahu 'alaihi wa sallam)* was delivering in his mosque the post-prayer Firday sermon In the beginning the Friday sermon was delivered at the conclusion of the congregational prayer On hearing the announcement all the Namazis with the exception of twelve persons, left the mosque so that they could purchase their requirements. This verse was revealed to express Allah's disapproval of this undesirable conduct of the Namazis. Allah asserts in this verse for the guidance of all believers that whatever blessings and good things Allah has with Him in store for the Muslims, are better than what they can earn from business and what enjoyment they can get from sports. Indeed, Allah is the Best Sustainer and Cherisher. The Holy Quraan abounds in verses asserting that it is Allah Who sustains and cherishes all beings existing on the surface of the earth with measured quantities of provisions according to His Wisdom and Prudence and the title of each recipient.

And Allah knows best what is right. وَاللّٰهُ اَعْلَمُ بِالصَّوَابِ

SOME VIRTUES OF FIRDAY

It is a great mercy of Almighty Allah that He has granted the Muslims this auspicious and blessed day of Friday which comes next to the two Eid Days.

According to authentic Ahadis Friday contains some precious moments in which Allah accepts the supplications made by believers There are different opinions about those moments, but it can be said on the basis of experience that they lie between the end of the Asr prayer till a little before sunset on Fridays

Saints have recommended that a Muslim confronting any difficulty and cause of worry should rehearse the sacred **Darood** 11 (eleven) times then rehearse these names يَا اَللّٰهُ، يَا رَحْمٰنُ and يَا رَحِيْمُ after the Asr prayer till the prayer-call for the Maghrib prayer, sitting in a secluded corner in his own house or preferably, in the Mosque and submit his appeal for help to Allah at the approach of the time for the prayer-call for **Maghrib.**

It is a matter of experience that three Fridays shall not pass before his appeal shall be granted by Almighty Allah.

It is also narrated that a man who dies on a Friday is saved from the tortures of the grave and becomes entitled to special favour from Allah.

In short, every moment of the period between the sunset of Thursdays and the sunset of Fridays is most blessed and auspicious and all should try their best to benefit by these moments.

This is the moral drawn from this **Soo-rah.**

(Completed)

اكثرهم لا يعقلون ، ولو انهم صبروا حتى تخرج اليهم لكان خيرا لهم والله غفور رحيم ، .

ويحرص الاسلام على مراعاة الآداب العامة . فلا تلق بالقاذورات فى طريق الناس . ولا تنطق بالكلمة التى تخدش الحياء . ولاتسابق الناس وانت تركب المواصلات ولاتتخط الصفوف التى تقف لقضاء مصالحها حتى عن تخطى رقاب الجالسين فى المسجد مذموم فى الدين . ومطلوب من الداخل الى المسجد ان يجلس حيث انتهى به مكانه بعد اكتمال الصفوف . وامر الاسلام المراة بان تكون محتشمة حينما تخرج الى الطريق العام فلا تتبرج فى الطريق ، ولا يبدين زينتهن الا ما ظهر منها ، ولا تأتى بحركة فى كلامها او فى مشيها تثير الانتباه اليها قال تعالى ، ويضربن بارجلهن ليعلم ما يخفين من زينتهن ، والرجل يغض بصره ، قل للمؤمنين يغضوا من ابصارهم ، وكذلك لايضايق المراة فى الطريق او فى المواصلات او عند البيع والشراء وليذكر هذا المستهتر ان له بنتا او اختا او زوجة ، والحرمات قصاص ، . هذا هو الاسلام دين الحضارة ودين التقدم ولقد اهملنا هذه القيم وتمسك بها غيرنا فكانوا متحضرين وتاخرت مجتمعاتنا والطريق الى الانضباط ليس هو الخوف من عقوبة القانون بل هو الضمير الدينى وتربية الوجدان الانسانى . بذلك نكون حقيقة خيرامة اخرجت للناس .

فلابد من التجمع حول آداب الاسلام حتى تكون لنا الريادة فى دنيا الناس وحتى نعيد كلمة القائد العربى الذى قال لخصمه : ، ان الله قد ابتعثنا لنخرج من شاء من عبادة الاصنام الى عبادة الله ومن ضيق الدنيا الى سعتها ومن جور الانسان الى عدالة الاسلام ، .

بشكر مجلة منبر الاسلام

انما الاعمال بالنيات

قال الخطابى : كان المتقدمون من شيوخنا يستحبون تقديم حديث " انما الاعمال بالنيات " امام كل شئ ينشأو يبتدأ من الأمور لعموم الحاجة اليه .

وقال ابن مهدى : من اراد ان يصنف كتابا فليبتدئ بهذا الحديث .

وقال الشافعى : يدخل فى هذا الحديث ثلث العلم .

وقال ابوداود : الفقه يدور على اربعة احاديث " الحلال بين و الحرام بين " و " الاعمال بالنيات و مانهيتكم عنه فاجتنبوه " و " لاضرر ولاضرار " .

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرْضَى

يَارَبِّ صَلِّ وَسَلِّمْ دَائِمًا اَبَدًا عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ
هُوَ الْحَبِيْبُ الَّذِى تُرْجَى شَفَاعَتُهُ لِكُلِّ هَوْلٍ مِّنَ الْاَهْوَالِ مُقْتَحِمِ

تعاليم الاسلام تحث المسلمين على التبكير فى النهوض من الفراش ليبدأ الواحد منهم عمله نشيطا طيب النفس مكتمل العزم ، ويكون فى اليوم بركة حيث يكثر الانتاج فيه والرسول يقول « اللهم بارك لأمتى فى بكورها » .

روى عن فاطمة الزهراء ﵂ قالت : مربى رسول الله وانا مضطجعة متصبحة فحركنى برجله ثم قال : يابنية قومى اشهدى رزق ربك ولاتكونى من الغافلين فان الله يقسم ارزاق الناس مابين طلوع الفجر الى طلوع الشمس » . وما دمت قد استيقظت مبكرا فلاتضيع وقتك سدى . لاتقل لصاحبك تعال نقتل الوقت بشئ من التسلية ، لان هذا لعب بالعمر وقتل الوقت على هذا النحو اهلاك للفرد واضاعة للجماعة ، واذا كانت عندك فسحة من الوقت ، فاستخدمها فى قضاء المصالح العامة . فانها تحسب فى ميزان حسناتك يوم القيامة . وخير الناس انفعهم للناس . ورسولنا محمد ﷺ يقول : لان امشى مع اخ فى حاجة احب الى من ان اعتكف فى مسجدى هذا شهرا » .

ومن اجل ذلك وسع الرسول فى دلالة كلمة الصدقة التى ينبغى ان يبذلها المسلم فقال : « تبسمك فى وجه اخيك صدقة . وارشادك الرجل فى ارض الضلال لك صدقة . واماطتك الأذى والشوك والعظم عن الطريق لك صدقة » . وافراغك من دلـوك فى دلو اخيك لك صدقة واذا شغل الانسان وقته باداء الخدمات العامة . لايجد متسعا من الوقت ليحقد فيه على اخيه ولايبغضه ولايحسده على نعمة انعم بها ربه عليه ، ولايغتابه او ينم عليه ، ولهذا يطارد الرسول الحسد والبغضاء فيقول « لاتحاسدوا ولاتدابروا ولاتباغضوا وكونوا عباد الله اخوانا » و اذا كان الاسلام هودين النظام فانه يكره اشد ما يكره الفوضى والتسيب ، حدث مرة ان كان الرسول يخطب للجمعة وقد كانت الخطبة فى صدر الاسلام بعد صلاة الجمعة وبينما كان يخطب سمع اصحابه اصوات عير قادمة من الشام تحمل تجارة ، ومعها الدفوف والطبول ، فخرج كثير منهم ولم يبق معه فى المسجد الاعدد قليل فنزل وحى من السماء يذم هؤلاء الذين خرجوا على النظام ولم يحترموا الاجتماعات التى فيها خير لهم . ليكون ذلك درسا لهم وتوجيها للأمة من بعد هم نزل قوله تعالى « واذا راوا تجارة اولهوا انفضوا اليها وتركوك قائما ، قل ما عند الله خير من اللهو ومن التجارة والله خير الرازقين » ويحذر الاسلام من ازعاج الناس ولو كان بالعبادة . كان ابوبكر اذا صلى لايكاد يسمع نفسه وكان عمر اذا صلى رفع صوته ليصل الى ابعد مكان منه . ولما سألهما الرسول عن ذلك قال ابوبكر : اتفكر فيها اقرأ يارسول الله . وقال عمر : ارفع صوتى لانبه الغافل و اوقظ النائم ، فنزل قوله تعالى « قل ادعوا الله او ادعوا الرحمن اياما تدعوا فله الأسماء الحسنى ولاتجهر بصلاتك ولا تخافت بها وابتغ بين ذلك سبيلا » وساله بعض الصحابة يوما : اقريب ربنا فنناجيه ام بعيد فنناديه ؟ فنزل قوله تعالى : « واذا سالك عبادى عنى فانى قريب اجيب دعوة الداع اذا دعان » ويعلمنا الاسلام الاستئذان حينما نزور اصحابنا . وان نتخير الاوقات المناسبة للزيارة بحيث يكون الذوق هوالذى يحكم سلوكنا . وقد ذم القرآن الكريم قوما من البادية كانوا جفاة فى زيارتهم لرسول الله . لقد جاءوا اليه فى وقت القيلولة . وهو مستريح فى حجرته واخذوا ينادونه : يا محمد اخرج الينا . ولما لم يسمعوا جوابا اخذوا بعض الحصيات من المسجد النبوى الشريف وقد فوا بها باب حجرته ان هذا تصرف فى مجافاة الذوق العام . لذا نزل القرآن بوبخهم ويعلمنا اداب الزيارة وقال تعالى « ان الذين ينادونك من وراء الحجرات

طلوع الفجر الى غروب الشمس ، فقبل الفجر بدقيقة يحل الطعام والشراب ، وبعد اذان الفجر اى بعد ذلك بدقيقة يحرم الطعام و الشراب ، ويظل الصائم طوال النهار على هذا الشان ، وهو يواظب على اداء عمله الذى يجلب عن طريقه رزقه ، وقد يجوع والطعام الشهى بين يديه ، وقد يظمأ والشراب الهنى يترقرق امام عيونه ، ولكنه يعف عن ذلك ، لانه انسان صاحب ارادة يستعلى بها على كل مغريات الحياة . . فأى درس فى دقة الانضباط ابلغ من هذا الدرس ؟

وفى الحج يهرع الحجاج الى اداء المناسك ، ويفد اكثر من مليون من البشر الى بيت الله الحرام يطوفون جميعا حول الكعبة ، ويسعون جميعا بين الصفا والمروة ، ثم يقف هذا المليون من البشر فى يوم واحد وفى مكان واحد ، هو يوم التاسع من ذى الحجة وعلى جبل عرفات ، وترى حولك مدينة كاملة قائمة بخيامها واسواقها ، وتظل عامرة حتى تغرب شمس يوم الوقفة ، فيندفع هذا المليون الى المشعر الحرام بمزدلفة ، وترى مدينة اخرى قائمة تعمرها ليلا ولم تكن قائمة يوم عرفة ويأتى يوم العاشر من ذى الحجة فتنتقل هذه المدينة المتحركة الى منى لتعمرها أياما ليلا ونهارا ، ثلاث مدن تقام فى اقل من اربع وعشرين ساعة ، ويعنى ذلك اننا اذا امرنا ربنا ان نعمر مكانا نهارا عمرناه او ليلا عمرناه ، واذا امرنا ان نقيم فى مكان ليلا ونهارا اياما وليالى امتثلنا ، مدن تقام وتنفض فى نظام متقن يوجهه الحق تبارك وتعالى ، ويؤكد مظهرا من مظاهر الحضارة الانسانية التى تبدو فى سلوك الحجاج بهذا العدد الهائل من البشر ، وفى تحريكاتهم المنتظمة والمحددة بمواقيت معينة ، ونذكر حينئذ القول المأثور « الدنيا سوق قامت ثم انفضت ، ربح فيها من ربح وخسر من خسر » انه نموذج يرينا كيف يصنع الايمان فى النفوس ، وكيف يستطيع اصحاب الايمان ان يجعلوا حياتهم منظمة ، وان يقدروا لارجلهم قبل ان يخطوا بها خطوة الى الامام موضعها ، حسب وصية الشاعر العربى الحكيم :

قدر لرجلك قبـل الخطـو موضـعها
فمن عـلا زلقـا عن غـرة زلقا ؟ ! !

وحركة الحياة منتظمة ، وربنا تبارك وتعالى اوجد هذا الكون على نظام حكيم ، قال تعالى :

« الذى خلق سبع سموات طباقا ماترى فى خلق الرحمن من تفاوت »

جعل الشمس تشرق فى النهار ليسعى الانسان الى رزقه ، ولا يضيع عمره فى الكسل واللهو والغفلة ، وتغيب الشمس فيقبل الليل لراحة الجسم من عناء العمل الطويل فى النهار ، فالنهار للدأب والعمل ، والليل للراحة بعد العناء ، وقال تعالى :

« قل ارايتم ان جعل الله عليكم اليل سرمدا الى يوم القيامة ، من اله غير الله ياتيكم بضياء افلا تسمعون ، قل ارايتم ان جعل الله عليكم النهار سرمدا الى يوم القيامة ، من اله غير الله ياتيكم بليل تسكنون فيه افلا تبصرون ، ومن رحمته جعل لكم اليل والنهار لتسكنوا فيه ولتبتغوا من فضله ولعلكم تشكرون »

القصص : ٧١-٧٣

وانه لمن الغفلة أن يألف اقوام النوم حتى الضحى فتطلع عليهم الشمس وهم يغطون فى نوم عميق . مع ان

بسم الله الرحمن الرحيم

بلغ العلی بکمالہ کشف الدجی بجمالہ
حسنت جمیع خصالہ صلوا علیہ وآلہ

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك

الاسلام دين الحضارة

حينما دعا رسول الله ﷺ الى الاسلام ، دعا الى فضل بالغ ، وظل سابغ ، وسعادة شاملة ، وعدا له كاملة ، وامن وامان ، وخير وسلام ، دعا الى التقدم الانسانى ، وتحضر الانسان ليكون جديرا بخلافة الله فى الارض ، واسعاد المجتمع البشرى . . وقد استخلف الله تعالى الانسان فى الارض ، ليثريها بالحركة ، ويعمرها بالحياة ، ويضيف اليها فى كل يوم جديدا ، وقد سخرها له لينتفع بخيراتها فهو لم يخلقها لنفسه لانه غنى عن العالمين ولم يخلقها للملائكته ، فالملائكة جنس لايجوع فيحتاج الى طعام ، ولا يظمأ فيحتاج الى شراب ، ولا يعرى فيزدان الى لباس ، ولكن خلق هذا الكون جميعه لمنفعة الانسان ؛ قال تعالى :

« الله الذى خلق السموات والارض وانزل من السماء ماء فا خرج به من الثمرات رزقا لكم ، وسخرلكم الفلك لتجرى فى البحر بامره ، وسخر لكم الانهار ، وسخرلكم الشمس والقمر دآئبين ، وسخرلكم اليل و النهار ، وآتا كم من كل ما سالتموه ، وان تعدوا نعمت الله لاتحصوها ان الانسان لظلوم كفار »

ابراهيم : ٣٢-٣٣

والمجتمعات الانسانية تسعد بمقدار ما تستمسك به من خلق فاضل ، ومن نظام فى حياتها ، وانضباط فى سلوكها ، فالنظام مظهر من مظاهر حضارة الشعوب ، لذا جاءت التكاليف الشرعية موجهة الى النظام ليتعوده المؤمن فى حياته كلها ، فى بيته ، وفى الطريق ، وفى ديوان العمل ، وفى المصنع ، وفى سائر مواقع التجمعات ، سواء أكانت تجمعات فى مجال الانتاج او فى مجال الخدمات ، فالصلاة محددة المواقيت : حتى يحرص المسلم على حرمة الوقت ، ويحافظ على مواعيد اللقاء مع ربه كل يوم خمس مرات ، وكل فرض محدد الركعات ففريضة الصبح ركعتان ، ولواراد المصلى ان يبالغ فى عبادته ويزيد عليها ركعة اوركعتين ظنا منه انه يزداد بذلك قربا من ربه ، بطلت صلاته ، كذلك لو انقص من صلاة رباعية ركعة او ركعتين لغير داعى السفر بطلت صلاته .

والصوم المفروض محدد مرة كل عام فى شهر معين هو شهر رمضان محدد البدء والانتهاء ، فيكره صيام اليوم الذى يسبقه كراهة تحريم وهو المسمى بيوم الشك ، ويحرم صيام اليوم الذى يليه وهو يوم العيد ، حتى يحافظ المسلمون على صيام شهر محدد بدءا ونهاية ، بلا زيادة ولانقصان ، و اليوم فيه محدد كذلك بأنه من

الاسلام دين الحضارة

- دعوة الاسلام دعوة الى عدالة كاملة وامن وامان وخير وسلام ..
- جاءت التكاليف الشرعية موجهة الى النظام في حياة المؤمنين كلها .
- وفي الحج مظهر من مظاهر الحضارة الانسانية التي تبدو في سلوك الحجاج .
- لان الاسلام دين النظام فانه يكره اشد ما يكره الفوضى والتسيب
- ويحذر الاسلام من ازعاج الناس ولو كان بالعبادة .

AND SURELY, IT (THE QUR-AAN) IS THE TRUTH OF ASSURED C

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The Sacred verses of Holy Qur-aan and the Traditions of the Prophet (Sallallahu 'alaihi wa sallam) have been printed for the benefit of our readers. You are asked to ensure their sanctity. Please dispose of the pages on whic[h the]se are printed in the proper Islamic manner.

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Bis-mil- laa- hir- rah- maa nir- ra- heem.

In the name of Allah, theAll Compassionate, the Most Merciful

QUR-AAN AND SUNNAH

Indeed, the Best **Word** is the **Word** of **Allah** (i e. **Qur-aan-e-Majeed**) and the Best Guidance **is Sunnah** of the **Holy Prophet Muhammad** (*Sallallahu-'alaihi-wa-sallam*) And the Be:. deeds are those declared definite and imperative (according to Qur-aan and Sunnah) And the Worst deeds are those invented by man himself (as part of **Religion**) and all such self-invented formulations are Innovations (*Bid-'at*) and every Innovation (*Bid-'at*) leads a man to **Eternal Hell-Fire.**

And who is more excellent in speech than the one who calls towards Allah while he himself does righteous deeds and says: Admittedly I am from the obedient ones'(*Muslims*). **(Al-Qur-aan 41:33)**

Explanatory Note :-

Whoever invites people towards Allah deserves great honour and is worthy of being listened to His words are held in the highest esteem as evidenced below -

(a) That he calls people to Allah (the "Truth of Allah") without involving his 'self', in any way

(b) Every deed of his is based on Righteousness showing no divergence between his preaching and his conduct (i e his own words and actions), and

(c) He asserts himself as a Muslim, meaning that he associates himself with the 'Will of Allah', as if he is the full embodiment of Islam, as ordained by Him (Allah) and adopted by His Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*

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In the name of Allah, The All-Compassionate, the Most-Merciful

ISRA' AND MI 'RAJ (THE HOLY PROPHET'S JOURNEY BY NIGHT)

Isra' and Mi 'raj : The Journey by Night is the sublimest miracle associated with the exalted personage of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*

There is consensus that it occurred about eighteen months before his Mirgration to Madinah on the twenty-seventh night of the month of Rajab The journey took place, with his body and soul together, from Makkah to Jerusalam in the first instance and thence to the seven heavens

Quraan Majeed describes the earth-bound part of the journey, i e **Isra'**, thus

> "Glory be to Him who carried His servant by night from the Sacred Mosque *(Masjidil-Haraam)* to the Distant Mosque *(Masjidil-Aqsaa)*, the environs of which We have blessed,so that We may show him some of Our signs " (17 1)

Onward from Masjid-il-Aqsa in Jerusalam, began his heavenly ascension, called **Mi 'raj,** which took him to the seven heavens one above another He reached the farthest point in the Heaven, that is the Lote-tree, and saw the Light of the Divine Countenance This part of the journey is referred to in the following Quranic verses

> "By the star when it sets, your companion neither erred nor did he deviate, Nor does he speak out of (his own) desire It is not but a Revelation, revealed (by Allah) Which one mighty in power (Jibreel) taught him-The strong one Then he (Jibreel) straightened up And he was on the higher horizon, Then he drew near and hovered over, And he was at a distance of two bows or even nearer So, Allah revealed to HIS '**ABD** (servant) what He revealed The (Prophet's) heart did not lie of what he saw Do you now dispute with him about what he saw ?And indeed, he saw him (Jibreel) descending another time By the Sid-ra-til-munn-ta-haa, (the farthest Lote Tree) Near it is the Paradise of Repose -- when he covered the Sidra that which covered (it), " (53 1-16)

The verses go on to describe, in the words of Allah Himself, the state of confidence and certitude of the Holy Prophet, *(Sallallahu 'alaihi wa sallam)* thus.

> "Neither his sight swered, nor did it exceed the limit. Indeed, he beheld the greatest signs of his RABB (Creator and Sustainer) (53 17-18)

PREPARATIONS : The Holy Prophet *(Sallallahu 'alaihi wa sallam)* said "While I was sleeping in the Hijr, Gabriel came and stirred me I sat up but saw nothing and lay down again He came a second time and stirred me I sat up but saw nothing and lay down again He came to me for the third time and stirred me I sat up and he took hold of my arm and I stood up by his side He brought me out to the door of the Mosque and there stood a white animal (**Buraaq**) of the size between a mule and a donkey, with wings on its side with which he propelled its feet, putting down each forestep at the limit of its vision Gabriel mounted me on it and went along with me keeping close " (Ibn Ishaq)

Bukhari and Muslim have it that, before, the Holy Prophet's *(Sallallahu 'alaihi wa sallam)* chest was also split open, his belly was washed with zamzam water and his heart was filled with Faith and Wisdom

AT JERUSALEM : The Holy Prophet *(Sallallahu 'alaihi wa sallam)* and (Gbariel) Jibreel *('Alaihis salaam)* went along together until they reached the Shrine at Jerusalem There the Holy Prophet *(Sallallahu*

'alaihi wa sallam) offered and led Prayer. Then (Gabriel) Jibreel *('Alaihis salaam)* brought and offered two cups, one containing wine and the other milk The Holy Prophet *(Sallallahu 'alaihi wa sallam)* took the milk cup and drank from it, leaving the wine Upon this (Gabriel) Jibreel *('Alaihis salaam)* said "Muhammad *(Sallallahu 'alaihi wa sallam)*! you have been rightly guided to the way of nature and so shall your people be Wine is forbidden to you." (Ibn Ishaq).

ONWARD TO HEAVEN : The Holy Prophet *(Sallallahu 'alaihi wa sallam)* said, "After the business at Jerusalem was completed, a ladder was brought to me (Gabriel) Jibreel *('Alaihis salaam)* mounted it with me until we came to the gate of heaven. An angel named Isma'il was in charge of it, and under his command were twelve thousand angels, each one of them having twelve thousand angels at his command

"When (Gbariel) Jibreel *('Alaihis salaam)* brought me in, Isma'il asked me who I was When he was told that I was Muhammad *(Sallallahu 'alaihi wa sallam)*, he inquired whether I had been given a mission On being assured of it, he wished me well

"All the angels who met me when I entered the lowest heaven welcomed me with smiles and wished me well (except Maalik, the incharge of the Hell). When I entered the first heaven I saw a man who, (Gabriel) Jibreel *('Alaihis salaam)* told me, was our forefather Adam *('Alaihis salaam)* " (Ibn Ishaq)

The Holy Prophet *(Sallallahu 'alaihi wa sallam)* also had a vision of a beautiful, but vicious woman, and was told that she was the world. He also saw persons undergoing various punishments on account of their respective sins

The Holy Prophet *(Sallallahu 'alaihi wa sallam)* continued to say, "Then I was taken up to the second heaven and there I met with Jesus *('Alaihi salaam)* son of Mary and John *(Yahya-'alaihis salaam)* son of Zakaria *('Alaihs salaam)*. Then to the third heaven where was a man whose face was beautiful like the full moon This was Joseph *('Alaihis salaam)* son of Jacob *(Yaqoob 'Alaihis Salaam)*. Then I reached the fourth heaven where I met with Idris *('Alaihis salaam)*. Then on the fifth heaven I met with Aron *(Haroon Alaihis salaam)* son of 'Imran Then on the sixth heaven I met with Moses *(Moosa 'Alaihis salaam)* son of 'Imran Lastly, on the seventh heaven, I saw a man reclining at the entrance of the Bait-al-Ma'mur (Immortal Mansion) Every day seventy thousand angels entered it, not to come back until the Resurrection Day This was my forefather Abraham *(Ibraaheem 'Alaihis salaam)*

"(Gabriel) Jibreel *('Alaihis salaam)* took me into Paradise and I also had a distant spectacle of the Hell " (Ibn Ishaq)

On the seventh heaven, he reached nearest to Allah *(Sub-haa-na-hoo Ta-'alaa)* The details were contained in the Quraanic verses 53.1-18 already cited in the beginning Here the last verses of **Soo-rah Al-Baqarah** were revealed to him directly from the Lord, for (Gabriel) Jibreel *('Alaihis salaam)* could not reach that place and had therefore excused himself, as the poet has put it

Were I to soar farther
even by the width of a hair,
The splendour of the Lord
would burn my wings.

Here he was also ordained the five-time daily Prayers (**Salaat**) about which he later on said that **Salaat** is the **Mi'raj** of the Believers.

RETURN JOURNEY : The Divine purpose of **Mi'raj** having been fulfilled, the return journey to

(Continued on Page 84)

THE ARABIC LANGUAGE — ITS IMPORTANCE

By Iqbal Hussain Ansari

The importance of the Arabic language for the Muslims all over the world is so obvious that it is hardly necessary to furnish any far-fetched arguments to project it All know that it is the language in which the Quraan Majeed was revealed It is the language which Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*, the last of the Prophets spoke It is therefore the language in which stands recorded and preserved his sacred Traditions Thus the two basic sources of Islam, the Holy Quraan and the Sunnah, are available in the Arabic language

Unity, fraternity and fellow-feelings so desirable to pervade the entire Muslim world emanate from the common faith, Islam, which all Muslims profess Close in importance to this common faith in the matter of Muslim brotherhood and cooperation comes the Arabic language which is the language of Quraan Majeed and the sacred Traditions of the Holy Prophet *(Sallallahu 'alaihi wa sallam)*

The fact about the importance of the Arabic language in promoting unity and friendship among the Muslim world and thereby stabilising its position in the global comity of nations, has always been keenly felt and stressed by sincere and right-thinking Muslim leaders They also warned that, realising the benefit and importance of the Arabic language for the Muslims, the adversaries of Islam, particuarly the Western imperialists, were very active in diverting the Muslim mind from the Arabic language and alluring it to the false glamour of the English, French, German, or Russian languages They have been doing so by dint of the political sway which they have held over Muslim lands for a considerable period In certain cases these political powers even succeeded in winning over the Muslims to abandon the Arabic script in favour of the Roman script

Realising the gravity of the situation and foreseeing the great harm that could be done to the Muslim culture, civilisation and the Muslim Faith itself, the well-wishers of Islam raised their voices against this inherent danger and exhorted the Muslims of the world to adopt Arabic as their common language Among such personalities was H H the late Sir Sultan Muhammad Agha Khan who had long ago advised the people of Pakistan to adopt Arabic as their national language in order to bring themselves closer to the Muslims of the world The common language can weld them into one close-knit bloc The late renowned Muslim scholar and missionary, Ahmad Deedat, once addressing a press conference in Riyadh, Saudi Arabia, has laid great stress on adopting Arabic as the common language of the entire Muslim world He said, and righthly, that had Arabic been the common language of Pakistan, East Pakistan would not have drifted away and eventually seceded from Pakistan He has pointed out with added emphasis that the need to give attention to this important point and to work for the achievement of our objective, was at no time as pressing as was then He said that the recent holocaust that occurred in Pakistan could be traced, among other things, to linguistic differences He, therefore, urged that there was still time to give serious thought to his advice and introduce Arabic in the country as its national language in order to mould the people of Pakistan into a strong, united and invincible Muslim nation He added that, in so far as Pakistan is concerned, the task is not difficult, as about forty per cent of the words used in the Urdu language are derived from Arabic roots

In the circumstances, it is the duty of every Muslim to learn the Arabic language, so that he may be able to understand the Holy Quraan, the sacred Traditions of the Holy Prophet *(Sallallahu 'alaihi wa sallam)* and other literature on religious topics available in the Arabic language Further more, all categories of Salaat (Prayer) are offered in the Arabic language There are many invocations (Ad'iyah) and items of rehearsals (Zikr) which are rehearsed in the Arabic language In order to obtain the desired result, it is essential that one must understand the meaning of what he is rehearsing

Islam is the last Revealed Religion, Muhammad *(Sallallahu 'alaihi wa sallam)*, the last of the Prophets, and the Quraan the last of the Revealed Books to guide humanity on to the right path of Islam till the Day of Judgement The Book must, therefore, remain as it has actually remained safe from all sorts of corruption interpolation and distortion to which the earlier revealed books had fallen victim Omniscient

Almighty Allah Himself took over the responsibility of protecting His Final Book from every onslaught of human mischief and the vicissitudes of time. He says:

"It is indeed We who revealed the Reminder (the Qur'an) and indeed We are its Protectors" (15 9).

Now the process of protecting the Book involves two distinct aspects · (i) protecting the words of the Quraan from being tampered with, and (ii) protecting the meanings of these words from being misinterpreted or changed with some evil intention So far as the protection of the words is concerned, Allah has, in His infinite Grace, created a class of Huffaaz (those who commit the text of the Quraan to memory) at all times and in all parts of the world where Muslims live. This is an institution which is unprecedented and unique. It is in fact a miracle which proves that the Quraan is a Divinely Revealed Book As regards the protection of the meanings of the Divine Words, just like the class of Huffaaz, Allah has created a class of devout Arabic Scholars who protect the meanings of the words of the Quraan To learn the Arabic language and acquire a good knowledge of it so as to be able to understand the correct meaning of the words and verses of Quraan Majeed as was intended by Allah, is a deed of high virtue means active contribution to the divine scheme of protecting the Divine Book.

Allah has commanded all believers to understand and reflect upon Quraan Majeed, thus :

1) "Do they not ponder on the Qur'an? Were it from anyone other than Allah, they would have surely found many inconsistencies in it" (4 82)
2) "Indeed We have revealed it as an Arabic Qur'an, so that you may understand". (12 2).
3) "A Book the verses of which are definitely explained, a Qur'an in Arabic for a people who understand" (41.3)
4) "And indeed, We have made the Quraan easy to undersand so is there anyone to learn (a lesson) ? " (54 17)

Now, therefore, how can a man ponder on Quraan Majeed unless he understands the meaning of the verses of the Quraan, and for this understanding it is indispensable for him first to learn the Arabic language

Quraan Majeed is a living miracle of Allah associated with Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* It is unique in the beauty of its diction, expression and eloquence It has a melody and symphony of its own that moved to tears even the most hard-hearted enemies of Islam To verify the truth of this statement, let one recall the event of acceptance of Islam by Hazrat 'Umar *(Razi Allahu anhu)* It is a Muslim's duty to qualify himself to be able to experience this unique miraculous distinction of Quraan Majeed This again requires a thorough knowledge of the Arabic language

In addition to the many exhortations in Quraan Majeed and the Traditions of the Holy Prophet *(Sallallahu 'alaihi wa sallam)* for the believers to learn and teach the Book of Allah, there is another indication in Allah's scheme of things that in order to preserve the Divine Book genuinely pure and unaltered till the Day of Judgement, the believers should be provided ease and facility to learn the Arabic language without any let or hindrance. It is another clear miracle that Allah has, in His Grace, protected the language of the Holy Quraan from undergoing any drastic changes during the last fourteen centuries This is a period sufficient for a language to fall into disuse and become dead or at least become so drastically changed that it is very difficult to understand it without the guidance of an expert

Examples are the Hebrew, Greek, Latin, Sanskrit, and more recent Shakespearian English or Persian as it was before the Pahlavi period The Arabic language has been safe from such changes and will remain so till the Day of Judgement If the Arabic language had also met the same fate which has overtaken many languages of the past that are now totally dead or obsolete, it would have been beyond the capacity of the average Muslims to memorise Quraan Majeed or learn its language Allah, however, does not throw on anyone's shoulders a burden which one cannot bear

"Allah does not impose an obligation on anyone except what is within his capacity " (2 286)

The more one goes into the subject the more benefits and advantages will come to light resulting from adopting the Arabic language as the *lingua franca* of the Muslim world So it is not necessary to stretch this point any further What is really necessary is to find ways and means to achieve this objective The Muslims whether residing as a majority in Muslim countries or as minorities in non-Muslim countries have been serving the cause of Arabic language in their own way through Masjid schools, private schools and colleges with special courses of Arabic, and through exclusively religious Universities (Darul Uloom) However, their instructions in the Arabic language have in general been confined to

giving the students lessons only in the Quraan, **Hadith** and **Fiqh**, with the exception of a few institutions which are run comparatively on modern lines. The older institutions following the time-honoured **Dars-i-Nizami** have not paid much attention to the pressing contemporary need that Arabic language syllabus needs to be expanded to enable their students to read, write and speak Arabic with ease and fluency If this is done, it will be an important step towards making Arabic the language of the Muslim world

The entire non-Muslim world is striving hard to estrange the Muslims from their religion and culture and they know that the most effective way to achieve this nefarious objective is to weaken and ultimately sever, the relation of the Muslims from the Arabic language The counter efforts made in this respect by Muslim countries, or Muslim Associations in their respective capacities, will not be effective This important issue must be studied and tackled on the international forum through organizations like the World Muslim League, the Organisation of Islamic Conference, etc They should have branches spread throughout the Muslim majority and minority countries to introduce a common syllabus for teaching the Arabic language by trained teachers and to set up the requisite machinery to supervise, co-ordinate and promote the teaching programmes The responsibility of the Arabic-speaking countries for launching and working these programmes is much greater and they should therefore step forward to play their due role in this important field without delay

QURAAN WARNS THE DISSENTERS

The Dissenters are a body of ignorant people. Quraan Majeed makes frequent and fervent appeal to them Here are some of its verses about them --

"Surely, those who disbelieved and hindered (others) from Allah's path, they have strayed far into error " (4 167)

"Surely, (as for) those who disbelieved and acted wrongfully, Allah will never forgive them nor guide them to the right path " (4 168)

"But if it is discovered that they both have sinfully suppressed the truth then two others out of those whose claim has been suppressed and are nearest relations (of the deceased) should stand in their place and swear by Allah Our testimony is more truthful than the testimony of these two, and we have not exceeded (the truth), for surely we should then be among the wrong-doers " (5 107)

ISLAM IN KOREA

At present there are 80,000 Muslims in South Korea Most of the country's Islamic activities take place in Kwangju, where its entire population of 3,000 people have embraced Islam Kwangju is located 60 Kms from Seoul Islam has also spread to other parts of South Korea A grand mosque has been built in Seoul An Islamic university will also be built in the country

(Courtesy The Minaret)

Continued From Page 81

ISRA' AND MI 'RAJ (THE HOLY PROPHET'S JOURNEY BY NIGHT)

Makkah via the Shrine of Jerusalem took place in the company of (Gabriel) Jibreel *('Alaihis salaam)* It was still night when they reached the Holy Ka'bah From there the Holy Prophet *(Sallallahu 'alaihi wa sallam)* came back to the house of his cousin In her words, as narrated by Ibn Ishaq, "a little before dawn, the Holy Prophet *(Sallallahu 'alaihi wa sallam)* woke up, and when he had prayed the dawn prayer, he said 'O Ummi Hani! I prayed with you the last night the night prayer in this valley as you say Then I went to Jerusalem and there prayed, and now I have prayed the morning prayer with you "

Here we close the narrative parts of the Night Journey and the Celestial Ascension of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* which took place with his body and soul together For more detailed description, books of **Seerat** and **Ahadith** can be read

This miracle is rightly considered to be a great miracle It was not a piece of fiction but a true story of an actual happening

DISTINCTIVE CHARACTERISTIC FEATURES OF ISLAM

Every living thing in this world has some basic characteristics which distinguish it from others. This is as true of individuals as of groups of people and their religions and philosophers It is, therefore, appropriate that we try to find out the distinctive characteristics of Islam and acquire correct knowledge about it

Let us first of all understand clearly that this religion was not given to us by any philosopher, legal expert, moralist, psychologist, conqueror, founder of a Kingdom, politician or national leader It has come down to mankind from Almighty Allah, the Creator and Master of the Universe, through his Prophets or Messengers These were especially chosen by Him to receive His Guidance in the form of **Wahee** (   ) and pass it on the mankind without adding to, or suppressing from it, any word according to their own wish All of them taught only one religion which Allah calls Islam (meaning submission to Him)

The last of these Messengers was Hazrat Muhammad *(Sallallahu 'alaihi wa sallam)* With him the teachings of Islam were finalized and the Guidance completed as mentioned in Verse 3 of **Soo-rah Al-Maa'idah** of Quran Majeed.

". .Today I have perfected your religion for you, Completed My favours upon you and chosen **Al-Islam** as a religion for you... (5:3).

(1) First Distinctive Characteristic of Islam

The first distinctive characteristic of Islam is its emphasis on correct basic Faith, that is, faith in Almighty Allah, as the One and Only Being Who is the Creator, Sustainer and Master of the whole Universe, Who alone is worthy of being worshipped and to Whom all of us have to return and account for our deeds done in this life

This has been the prime teaching of all His Messengers throughout the ages from Hazrat Adam *('alaihis salaam)* right up to His Last Messenger Muhammad *(Sallallahu 'alaihi wa sallam)* They never budged from preaching it despite bitter opposition from common men (including their own relations) as well as mighty rulers This was because in Allah's scheme of things mankind cannot peacefully exist, nor properly manage their affairs, nor prosper without this basic faith

(2) Motive Force

The second point to note is that it is only Allah's pleasure which was the motive force behind all the efforts of His Messengers to preach and spread His Message for the benefit of men It was this burning zeal that left no room in their hearts for any mundane benefits -- pelf, power or honour Nor did they in accomplishing their mission harboured any ill-will, rancour or feeling of enmity and revenge against anyone on a personal basis. The journey to Taa'if which His Last Messenger Muhammad *(Sallallahu 'alaihi wa sallam)* undertook to preach Islam did not result in any conversion and he was maltreated and even severely stoned by the local people But this did not dishearten him Suffering all the humiliation patiently, he only prayed to his Creator for His help and mercy.

An earlier Prophet, Hazrat Nooh (Noah) *('alaihis salaam)* who lived among his people It is said, that for 950 years he preached Islam day and night, openly and in seclusion (71 5,8,9), could attain only limited success (11 40) Yet, it was the sincerity and sleflessness of his effort and his perseverance in his mission that made him eligible for Alllah's rewards Says Quraan Majeed

"And We left for him among posterity (the salutation) Peace be upon Noah among (the people of) the worlds Thus do We indeed reward those who do good He is indeed one of our believing servants " (37 78-81)

What is required on the part of Allah's servants is sincere and whole-hearted effort to spread His message and to establish His Order His rewards are for such efforts irrespective of their results When or where will the efforts bear fruit or result in success is known to Him only He has however, promised His faithful servants, the true believers, that their striving will sooner or later meet with success Verse 139 **Soo-rah** 3 **Al-Imraan** says .

"And neither despair nor greive, you will surely triumph, if you are believers (in Allah)."

(3) To Guard Allah's Guidance

The third characteristic of Islam is that Allah's Messengers, the Prophets *('Alaihumus-salaam)*, are duty-bound to guard His guidance, His Word, as received from Him They will never allow any change or amendment in His Word or accept any compromise in connection with their mission Addressing His Last Messenger Allah said

"So proclaim what you are Commanded and turn away from the polytheists " (15 94)

"O Messenger! Deliver (to the people) what has been revealed to you from your RABB (Lord), and if you do not, then you have not delivered His message Allah will protect you (in your mission) from the people Surely, Allah does not show guidance to such unbelieving people " (5 67)

Against any possibility of compromise, He warned

"They wish, if you be easy with them then they (also) be easy to you " (68 9)

After Taa'if had been subdued, a deputation of its influential tribe Bani Thaqueef, having embraced Islam come to see the Holy Prophet *(Sallallahu 'alaihi wa sallam)* They requested that their idol named Laat (wh. h was one of the most revered idols of the pagan Arabs) he left unharmed for three years, but Allah's Apostle turned down the request They then asked for two years' time and the Holy Prophet *(Sallallahu 'alaihi wa sallam)* said, "NO" Cutting down the period they finally requested for only one month's status quo for their tribal idol This time the Holy Prophet's negative response was in the form an order to Hazrat Abu Sufyaan bin Harb and Hazrat Mugheerah bin Shu'bah *(Razi Allahu 'anhuma)* to go to Taa'if and demolish the idol and its temple It is to be noted here that Hazrat Abu Sufyaan had relations in Taa'if while Hazrat Mugheerah belonged to the same tribe of Banu Thaqueef to which the deputationists belonged They had also requested to be exempted from **Salaat** which was as unacceptable as the first request and Allah's Apostle *(Sallallahu 'alaihi wa sallam)* told them that there was no good in a religion of which **Salaat** was no part.

The deputation returned to Taa'if and with them Hazrat Abu Sufyaan and Hazrat Mugheerah also left for that important town where they hardly spared time to accomplish their . ssigned mission And in accordance with the divine decree, instead of any further opposition or resistance, the whole tribe of Banu Thaqueef and soon after them the whole population of the town came into the fold of Islam

As in the fundame ital beliefs and principles of Islam, so also in the enforcement of Allah's Commandments in respect of individual and social life of His **Hudood**, the Holy Prophet *(Sallallahu 'alaihi wa sallam)* could not and did not adopt a compromising attitude When a woman of Banu Makhzoom committed a theft and Hazrat Usaamah bin Zaid *(Razi Allahu 'anhu)*, one of the dearest Companions, pleaded for leniency in her favour, the Holy Prophet *(Sallallahu 'alaihi wa sallam)* was terribly angered He told him that he was pleading in her favour in utter disregard of Allah's prescribed **Hudood** (punishment) He, then explained that people foregone were destroyed because of their practice of letting go unpunished a thief who happened to enjoy a higher social status or belonged to an influential family and enforcing the prescribed punishment on the commoners, the poor and the weak He said· "By Allah, even if: Muhammad's daughter, Fatimah, happens to ccommit a theft, I will not hesitate to cut off her hand."

The same uncompromising attitude in respect of **Deen** is found during the Caliphates The lives of Hazrat Abu Bakr and Hazrat 'Umar *(Razi Allahu anhuma)* particularly provide several instances of strict adherence to Allah's Laws

This does not, however, mean that the Messengers *('Alaihi-mus-salaam)*, while preaching the Faith, did not take into account the intellectual level of their people or that they did not accomplish their mission with understanding and prudence Far from it, for Allah the All-kowing, Himself advised them to keep these things in view To His Last Messenger *(Sallallahu 'alaihi wa sallam)* He said

"Invite (them) to the way of your Lord with wisdom and good-exhortation and argue with them in (ways) that are the best " (16 125)

At another place in Quraan Majeed, He said

"It was by Allah's mercy that you were lenient with them Had you been stern and hard-hearted, they would have broken away from you " (3 159)

The Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* also advised his Companions to be soft-spoken and kind to the people in preaching Islam He would tell them that they had been raised (appointed) to facilitate matters, not to create difficulties

Al-Fiqh-ul-Islami
Islamic Jurisprudence

BATH (GHUSL)

Islam lays strictest emphasis on cleanliness and purification of body, especially at the time of prayer. Without bodily cleanliness and purification, one cannot expect to attain purity of soul which is the ultimate object of human life under Islam. Ritual purification is, therefore, the first article of Divine protocol for spiritual elevation, or achieving nearness to Allah.

Quraan Majeed says:

"O you who believe! Do not go to pray (salat) while you are polluted until you have washed yourself except when you are travelling" (4 43)

"O you who believe If you are in a state of major ritual impurity, then cleanse yourself (by bathing)" (5 6)

In pursuance of these Quraanic injunctions, Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* laid down a detailed procedure for **Ghusl.**

Obligatories. (FARAIZ)

The following are three Obligatory acts of Ghusl:

1) Gargle and rinse the mouth with water so that it reaches everywhere in the mouth.
2) Wash and cleanse the nostrils up to the soft bone of the nose
3) Flow water all over the body, leaving no dry spot.

Categories:

Bath or **Ghusl, falls into the** following categories

a) Obligatory
b) Sunnah, that is, as practised by the Holy Prophet *(Sallallahu 'alaihi wa sallam)*
c) Appreciable.

Obligatory bath:

Bath is obligatory under four conditions, namely --

1) On discharge of semen with excitement, while asleep or awake,
2) entry of the top of penis into vagina,
3) on stoppage of menses (monthly course) in case of women, and
4) on stoppage of blood after-birth discharge in case of women

If a non-Muslim embraces Islam, it is essential for him to bathe in Islamic way after accepting Islam

To give bath to the dead body of a Muslim is the collective duty of the Muslims

Sunnah bath:

Bath is **Sunnah** for those upon whom Friday Prayer is obligatory, during the time from **Fajr** to Friday Prayer

Bath on 'Id days, prior to 'Id Prayers, is **Sunnah** for those on whom 'Id Prayer is compulsory

Bath is **Sunnah** before wearing **Ahram** of Hajj or 'Umrah.

For those who are performing Hajj, bath is **Sunnah** after mid-day on the day of **'Arafa.**

Optional Bath:

It is optional for one to take bath before embracing Islam

It is optional to take bath after coming out of a state of unconsciousness or insanity

After giving bath to a dead body, it is optional to take bath for those who gave bath to the dead

Method of Bath:

While bathing, one should not have his face towards Kaa'bah Bath should be taken in privacy Water should not be used wastefully, nor should it be insufficient

First of all, wash both the hands up to and including the wrists. Then wash the private parts, completely and remove dirt or filth from the body Next, make ablution If the floor is muddy, feet should be washed afterwards on a clean spot. After ablution, water should be poured over the body. Then pour water over both the shoulders three times each

Pass the hands all over the body while pouring water so that no part of the body remains dry.

This method of bath is according to **Sunnah** and it includes the obligatory acts as well

CHAPTER 59
SOO-RA-TUL-HASHR
(Continued from October 22, 1997 Issue)

SECTION 2	*RU-KOO' 2*	ركوع ٢
11 Did you not see the hypocrites,	*11. A-lam ta-ra i-lal-la-zee-na naa-fa-qoo*	أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا
saying to their brethren	*ya-qoo-loo-na li-ikh-waa-ni-hi-mul-*	يَقُولُونَ لِإِخْوَانِهِمُ
from among the people of the Book who disbelieve·	*la-zee-na ka-fa-roo min ah-lil-ki-taa-bi*	الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ
If you are driven out, surely we will also go out along with you	*la-in ukh-rij-tum la-nakh-ru-jan-na ma-'a-kum*	لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ
and shall not obey any one ever in what concerns you,	*wa laa nu-ṭee-'u fee-kum a-ḥa-dan a-ba-danw-*	وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا
and if you are fought against, we shall help you,	*wa in qoo-til-tum la-nan-ṣu-ran-na-kum.*	وَإِنْ قُوتِلْتُمْ لَنَنْصُرَنَّكُمْ
and Allah bears witness that surely they are liars	*Wal-laa-hu yash-ha-du in-na-hum la-kaa-zi-boon.*	وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ۝
12 If they are driven out, they (the hypocrites) shall not go with them,	*12. La-in ukh-ri-joo laa yakh-ru-joo-na ma-'a-hum.*	لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ
and if they are fought againt, they shall not help them,	*Wa-la-in qoo-ti-loo laa-yan-ṣu-roo-na-hum.*	وَلَئِنْ قُوتِلُوا لَا يَنْصُرُونَهُمْ
and if they help them, they shall surely turn their backs (in fight),	*Wa la-in-na-ṣa-roo-hum la-yu-wal-lun-nal-ad-baar.*	وَلَئِنْ نَصَرُوهُمْ لَيُوَلُّنَّ الْأَدْبَارَ
then they shall not be helped	*Sum-ma laa yun-ṣa-roon.*	ثُمَّ لَا يُنْصَرُونَ ۝
13 Surely, they have greater fear of you in their hearts than (the fear of) Allah;	*13. La-an-tum a-shad-du rah-ba-tan fee ṣu-doo-ri-him-mi-nal-laah.*	لَأَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ
this is because they are a people who do not understand.	*Zaa-li-ka bi-an-na-hum qau-mul-laa-yal-qa-hoon.*	ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ۝

14. They will not fight against you in a body.	*14. Laa yu-qa-ti-loo-na-kum ja-mee-ʿan*	لَا يُقَاتِلُونَكُمْ جَمِيعًا
except in fortified towns	*il-laa fee qu-ram-mu-ḥaṣ-ṣa-na-tin*	إِلَّا فِي قُرًى مُّحَصَّنَةٍ
or from behind walls.	*au minw-wa-rāā-i ju-dur.*	أَوْ مِن وَرَاءِ جُدُرٍ
Severe is their fighting among themselves.	*Baʾ-su-hum bai-na-hum sha-deed.*	بَأْسُهُم بَيْنَهُمْ شَدِيدٌ
You reckon them united, while their hearts are divided.	*Tah-sa-bu-hum ja-mee-anw-wa qu-loo-bu-hum shat-taa.*	تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّىٰ
This is because they are a people	*Zaa-li-ka bi-an-na-hum qau-mul-*	ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ
who have no sense	*laa yaʿ-qi-loon.*	لَّا يَعْقِلُونَ
15 Like those (the Jews) who were before them	*15. Ka-ma-ṣa-lil-la-zee-na min qab-li-him*	كَمَثَلِ الَّذِينَ مِن قَبْلِهِمْ
they recently tasted the (bitter) consequences of their deed.	*qa-ree-ban zaa-qoo wa-baa-la am-ri-him.*	قَرِيبًا ذَاقُوا وَبَالَ أَمْرِهِمْ
and for them is a painful torment.	*Wa la-hum ʿa-zaa-bun a-leem.*	وَلَهُمْ عَذَابٌ أَلِيمٌ
16. Like Satan	*16. Ka-ma-ṣa-lish-shai-ṭaa-ni*	كَمَثَلِ الشَّيْطَانِ
when he said to man Disbelieve!	*iz qaa-la lil-in-saa-nik-fur*	إِذْ قَالَ لِلْإِنسَانِ اكْفُرْ
So when he (man) disbelieved	*Fa-lam-maa ka-fa-ra*	فَلَمَّا كَفَرَ
he (Satan) said. Surely, I do not share with you (your guilt)	*qaa-la in-nee ba-rēē-um-min-ka*	قَالَ إِنِّي بَرِيءٌ مِّنكَ
Surely I fear Allah, the RABB (Guardian-Lord) of the worlds.	*in-nēe a-khaa-ful-laa-ha rab-bal-ʿaa-la-meen.*	إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ
17. So the end of them both shall be	*17. Fa-kaa-na ʿaa-qi-ba-ta-hu-māa*	فَكَانَ عَاقِبَتَهُمَا
that they shall both be in the Fire, abiding therein for ever,	*an-na-hu-maa fin-naa-ri khaa-li-dai-ni fee-haa.*	أَنَّهُمَا فِي النَّارِ خَالِدَيْنِ فِيهَا
and such is the retribution of the wrongdoers.	*Wa zaa-li-ka ja-ẓāā-uẓ-ẓaa-li-meen.*	وَذَٰلِكَ جَزَاءُ الظَّالِمِينَ

SECTION 3	RU-KOO' 3	ركوع ٣
18. O you who believe! Fear Allah,	*18. Yaa-aiy-yu-hal-la-zee-na aa-ma-nut-ta-qul-laa-ha*	يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ
and let every soul wait for what it forwarded for the morrow.	*wal-tan-zur naf-sum-maa qad-da-mat li-ghad.*	وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ
And fear Allah;	*Wat-ta-qul-laah.*	وَاتَّقُوا اللّٰهَ
surely, Allah is Aware of what you do.	*In-nal-laa-ha khu-bee-rum-bi-maa ta'-ma-loon.*	اِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ۝
19 And do not be like those who forget Allah,	*19. Wa laa ta-koo-noo kal-la-zee-na na-sul-laa-ha*	وَلَا تَكُوْنُوْا كَالَّذِيْنَ نَسُوا اللّٰهَ
so He made them forget their own souls,	*fa-an-saa-hum an-fu-sa-hum.*	فَاَنْسٰىهُمْ اَنْفُسَهُمْ
such are the transgressors	*U-lāā-i-ka hu-mul-faa-si-qoon.*	اُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ ۝
20 The fellows of (Hell) Fire and the fellows of the Garden (Paradise) are not equal	*20. Laa yas-ta-wēe aṣ-ḥaa-bun-naa-ri wa aṣ-ḥaa-bul-jan-nah.*	لَا يَسْتَوِيْٓ اَصْحٰبُ النَّارِ وَاَصْحٰبُ الْجَنَّةِ
It is the fellows of the Garden (Paradise) who are the successful.	*Aṣ-ḥaa-bul-jan-na-ti hu-mul-fāā-i-ẓoon.*	اَصْحٰبُ الْجَنَّةِ هُمُ الْفَآئِزُوْنَ ۝
21 Had We sent down this Qur'an on a mountain, you would have seen it humbled, rent asunder for fear of Allah	*21. Lau an-ẓal-naa haa-ẓal-qur-aa-na 'a-laa ja-ba-lil-la-ra-ai-ta-hoo khaa-shi-'am-mu-ta-ṣad-di-'am-min khash-ya-til-laah.*	لَوْ اَنْزَلْنَا هٰذَا الْقُرْاٰنَ عَلٰى جَبَلٍ لَّرَاَيْتَهٗ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللّٰهِ
And We set forth these similitudes	*Wa til-kal-am-ṣaa-lu naḍ-ri-bu-haa*	وَتِلْكَ الْاَمْثَالُ نَضْرِبُهَا
for mankind that they may perhaps reflect	*lin-naa-si la-'al-la-hum ya-ta-fak-ka-roon.*	لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُوْنَ ۝
22 He is Allah, besides Whom there is none worthy of worship.	*22. Hu-wal-laa-hul-la-zee lāa i-laa-ha il-laa hoo.*	هُوَ اللّٰهُ الَّذِيْ لَآ اِلٰهَ اِلَّا هُوَ
the Knower of the unknown and the obvious,	*'Aa-li-mul-ghai-bi wash-sha-haa-dah.*	عٰلِمُ الْغَيْبِ وَالشَّهَادَةِ

23. He is the All-Compassionate, the Most Merciful	*23. Hu-war-raḥ-maa-nur-ra-ḥeem.*	هُوَ الرَّحْمٰنُ الرَّحِيْمُ ۝
He is Allah, besides Whom there is none worthy of worship.	*Hu-wal-laa-hul-la-zee lāa i-laa-ha il-laa-hoo.*	هُوَ اللّٰهُ الَّذِيْ لَآ اِلٰهَ اِلَّا هُوَ
the Sovereign Lord, the Exalted Holy, the Perfect (from all defects)	*Al-ma-li-kul-qud-doo-sus-sa-laa-mul-*	اَلْمَلِكُ الْقُدُّوْسُ السَّلٰمُ
the Saviour, the Protector, the Mighty,	*mu'-mi-nul-mu-hai-mi-nul-'a-ẓee-ẓul-*	الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيْزُ
the Forceful, the Supreme.	*jab-baa-rul-mu-ta-kab-bir.*	الْجَبَّارُ الْمُتَكَبِّرُ
Exalted is Allah above what they associate with Him (of partners).	*Sub-ḥaa-nal-laa-hi 'am-maa yush-ri-koon.*	سُبْحٰنَ اللّٰهِ عَمَّا يُشْرِكُوْنَ ۝
24 He is Allah, the Creator, the Originator,	*24. Hu-wal-laa-hul-khaa-li-qul-baa-ri-ul-*	هُوَ اللّٰهُ الْخَالِقُ الْبَارِئُ
the Fashioner; for Him are the excellent names.	*mu-ṣaw-wi-ru la-hul-as-māā-ul-ḥus-naa.*	الْمُصَوِّرُ لَهُ الْاَسْمَآءُ الْحُسْنٰى
Whatever there is in the Heavens and the Earth glorifies Him	*Yu-sab-bi-ḥu la-hoo maa fis-sa-maa-waa-ti wal-arḍ.*	يُسَبِّحُ لَهٗ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ
and He is the Mighty the Wise.	*Wa hu-wal-'a-ẓee-ẓul-ḥa-keem.*	وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ۝

COMMENTARY

VERSES NO. 11-13 : These verses describe the falsehood, treachery and mischief of the hypocrites They told their unbelieving partners from among the Jews that they would stand by the latter in all their woes and weals and help them,if they fought against the Muslims, but they did not, and indeed could not, make good their promises Allah has Himself testified to their falshood They are so coward that they dreaded the Muslims more than they dreaded Allah It is because they were an ignorant and insensible community.

VERSES NO. 14-15 : As regards their fighting power and ability to face enemies, they had no courage to fight in the form of a collective force, but they could fight only from behind fortified villages or walls. They were severe in battle among themselves Although they appeared to be united,yet their hearts were divided This is because they were an ignorant community They were like those who lived in the near past, who tasted the woe of their doings and a painful punishment is awaiting them in the Hereafter The reference is to Bani Qeenqa' who tasted the punishment of their treachery.

VERSES NO. 16-17 : Their example is like Satan who seduces his followers to disbelieve and later on claims his innocence from the act of this seduction The hypocrites urged Bani Nazir to fight against the Muslims, but when they became involved in difficulties and trouble, they remained aloof As a result, they will both burn in Hell-Fire for ever. The wrongdoers shall be repaid for their sins in this way.

VERSES NO. 18-20 : These verses are addressed to the believers who are advised to fear Allah and do good in this world which will be credited to their accounts in the Hereafter, They should know that Allah is well Aware of their activities, good or bad They should not be like those sinners who forgot Allah and as a result Allah made them forget the good of their own selves No one can feel any doubt about the truth that the inmates of Hell-Fire and the inmates of Paradise are not equal The former are the losers and the latter are the winners

VERSE NO. 21 : In this verse Allah explains the grandeur and greatness of the Holy Quraan by quoting an example, He says that if the Quraan was sent down on a mountain, you would see the mountain trembling and rent asunder on account of Allah's fear This example has been set to urge people to give serious thought to Allah and His Prophet *(Sallallahu 'alaihi wa sallam)* and His revealed Book that they may find guidance to the straight path

VERSES NO. 22-24 : In these verses Allah mentions about 15 of His good and beautiful names They are All Alone, Without any partner, Knower of the seen and the unseen, the Kind, the All-Compassionate, the Sovereign, the Sacred, Free from all defects and shortcomings, Giver of peace and security, Provider of protection, the Mighty, the Compeller, the Proud, the Glorified and Purified from all partners that the infidels attribute to Him He is the Creator, the Shaper out of nonentity In fact all the best names belong to Him All that is in the heavens and on the earth sing His parise He is Mighty and Wise It has already been explained how all things, animate or inanimate, sing Allah's praise, although men cannot understand that.

The Holy Prphet *(Sallallahu 'alaihi wa sallam)* is reported to have said in a **Hadis:**

"Anyone who rehearse the following words three times on rising up from sleep in the early morning",

أَعُوْذُ بِاللّٰهِ السَّمِيْعِ الْعَلِيْمِ مِنَ الشَّيْطَانِ الرَّجِيْمِ ۝

Then recites three verses from the last section of this Soo-rah Allah will appoint for him 70,000 Angels to pray for him till the evening, If he dies on that day he shall die a martyr.He, who follows the same practice in the evening, shall acquire the same advantage, status and blessings during the night.

This is enough for a moral from this **Soo-rah.**

And Allah knows best the truth. وَاللّٰهُ أَعْلَمُ بِالصَّوَابِ ۔

معروفۃ فی قدیم الزمان قبل نزول القرآن ، اذا کان العلماء یتمسکون بعقائد موھومۃ حول أسرار نزول الأمطار و وجود المیاہ الجوفیۃ ان قام احد بمقارنۃ المبادیٔ الھیدرولوجیۃ الحدیثۃ بالحقائق الواردۃ فی القرآن حول ھذا الموضوع لادرک التوافق الملحوظ بین الوجھتین القرآنیۃ و العلمیۃ الحدیثۃ .

بدایۃ الکائنات الحیۃ

وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ .
(الانبیاء: ٣٠) .

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَسَلَكَ لَكُمْ فِيهَا سُبُلًا وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِنْ نَبَاتٍ شَتَّى . (طہ:٥٣)

وَمِنْ كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ يُغْشِي اللَّيْلَ النَّهَارَ
(الرعد: ٣)

وفی ھذہ الآیات بیان حقیقتین ما تؤیدہ الفکرۃ العلمیۃ الحدیثۃ التی تقول ان اصل الحیاۃ من الماء و ان النبات یتألف من زوجین ذکر و انثی . فی زمان محمد ﷺ ما کان تقدم علم النباتات الی درجۃ أن یحکم أحد بالجزم أن ظاھرۃ الازدواجیۃ موجودۃ فی عالم النباتات کما ھی موجودۃ فی عالم الحیوانات .فنعرف جیدا ان الفواکہ تاتی من اشجار لھا میزات جنسیۃ (ولوکانت من زھور غیر مخصبۃ کا الموز) .

غرق فرعون

الفحص الطبی الذی أجری علی جثمان فرعون الغارق قد کشف عن حقائق اضافیۃ حول الأسباب الممکنۃ فی وفاتہ والحقیقۃ ان الجثمان المحنط فی حوزتنا الیوم فی غایۃ من الأھمیۃ .یقول الانجیل أن البحر ابتلع الجثمان و لا یشیر الی ما حل بہ فیما بعد . أما القرآن فیقول :-

فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلْفَكَ آيَةً . (یونس: ٩٢) .

مصداقا للآیۃ وتحقیقا لارادۃ الخالق تم اکتشاف الجثمان فی ١٨٩٨م وھو محفوظ الیوم بمتحف مصر القومی بالقاھرۃ فمن شاء فلیشاھدہ ھناک بعینیہ .

بشکر مجلۃ "اسلامیک ھیرالڈ" المالیزیۃ
تقدیم . اقبال حسین العاری.

أبناؤنا

قالت أعرابیۃ توصی ابنا لھا اراد سفرا:
یا بنی او صیک بتقوی اللہ ، فان قلیلھا اجدی علیک من کثیر عقلک . و ایاک والنمائم فانھا تزرع الضغائن، وتفرق بین المحبین. و مثل لنفسک ما تستحسنہ من غیرک مثالا، ثم اتخذہ إماما ، و اعلم انہ من جمع بین الحیاء و السخاء فقد استجاد الحلۃ ازارھا و رداءھا .

وَفَّقَنَا اللّٰهُ لِمَا يُحِبُّ وَيَرْضَى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا ... عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ
هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ ... لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

فإن العالم الغربي المسيحي يحاول اقامة وجه تشابه بين الموقفين و يدّعي على أساس ذلك أن محمدا صلى الله عليه وسلم اتبع خطوط الانجيل العامة و د مجها في القرآن ، وهذا افتراء سافر ، كما سنرى حالا .

و الذى يبدو مهمّا جدا لوجه أساسي هو أن الانجيل قد حدّد تخليق الارض في اليوم الثالث وتلاه تخليق السماء في اليوم الرابع، أما القرآن فلم يحدّد أي تتابع زمني في خلق الأرض والسماوات ، فانه ينوّه مرة بخلق السماوات قبل الارض و أخرى بخلق الارض قبل السماوات بدون أي ترتيب متعاقب ، كما في الآيتين :-

- إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمٰوٰتِ وَالْأَرْضَ ... (الاعراف : ٥٤)
- تَنزِيلًا مِّمَّنْ خَلَقَ الْأَرْضَ وَالسَّمٰوٰتِ الْعُلَى . (طه : ٤)

والذى جاء في الانجيل لا يستقيم مع المنطق السليم اذ من المعلوم علميا أن كوكبنا الارض برز الى حيز الوجود من نجمه الخاص وهو الشمس . فلا يمكن في هذه الظروف التصور أن الذى ألف القرآن يكون قد استقى أفكاره من الانجيل أو قام بتصحيح الانجيل عن تلقاء نفسه للتوصل إلى فكرة خلق الكون ، علما بأن العالم وصل إلى تلك الفكرة بعد وفاة محمد صلى الله عليه وسلم بقرون .

علم الفلك

كلما حدّثت اهل الغرب بإسهاب عن بعض نقاط علم الفلك الذى فاق فيه العرب أقرانهم أتى الرد دائما : لا داعي للإعجاب ، اذ من المعلوم جيدا أن العرب هم الذين قاموا في هذا الميدان باكتشافات قبل اهل اوروبا بقرون عديدة . نعود هذه الاجابة الى الجهل بحقائق التاريخ ، اذ لا

كان تطور علم الفلك في المناطق العربية بعد نزول القرآن بزمان طويل تماما ، لم تكن المعارف العلمية السائدة عند أوج الحضارة الاسلامية قد بلغت مبلغا لتمكّن انسانا من الاتيان ببيان عن الأفلاك قابل للمقارنة بما جاء به القرآن . فضلا عن ذلك ، فكل ما يقول القرآن عن الشمس والقمر و النجوم و الكواكب وخلق الليل والنهار تصدقه تماما الاكتشافات العلمية الحديثة ، إلا أن المعلومات اللازمة لإعلان ما أعلنه القرآن لم تكن معروفة للعالم وقت نزوله . وفي القرآن بيان عن السماوات وعن فكرة مكان ثابت للشمس ما يتفق معه الافكار العلمية الحديثة .

و نحن نقف اليوم وجها لوجه امام تسخير الفضاء الذى جاء نتيجة لتقدم جبار في ميدان التكنولوجيا و الذى ترتب عليه سفر الانسان إلى القمر . هذا ما يخطر ببالنا عند ما نتلو الآية :

يٰمَعْشَرَ الْجِنِّ وَالْإِنسِ إِنِ اسْتَطَعْتُمْ أَن تَنفُذُوا مِنْ أَقْطَارِ السَّمٰوٰتِ وَالْأَرْضِ فَانفُذُوا ۚ لَا تَنفُذُونَ إِلَّا بِسُلْطَانٍ .
(الرحمن : ٣٣)

و مصدر هذه القوة و القدرة كلها هو الله القادر و موضوع السورة كلها يدور حول دعوة إلى الإعتراف باحسان الله تعالى إلى الانسان (فبأى آلاء ربكما تكذبان) .

الارض و المطر

أَلَمْ تَرَ أَنَّ اللَّهَ أَنزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنَابِيعَ فِي الْأَرْضِ ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُّخْتَلِفًا أَلْوَانُهُ ... (الزمر : ٢١)

إن الفكرة المتضمنة في هذه الآية المباركة نعتبرها اليوم أمرا طبيعيا و مسلّما بها ، الا انه ينبغي علينا أن لا ننسى انه [illegible]

ان القرآن بكثيرة من آياته يؤدى بكلمات بسيطة الى تأملات عامة من هذا النوع ، إلا أن فيها جزئيات دقيقة لا تحصى مالها صلة مباشرة بالحقائق التى اكتشفت فى ضوء العلوم الحديثة.

معرفة موسوعية مطلوبة لفهم القرآن

على مدى قرون عديدة استحال على الانسان دراسة القرآن دراسة دقيقة لانه لم يكن لديه وسائل علمية كافية . أما فى الوقت الحاضر فأمكن فهم كثير من الآيات القرآنية فهما تاما التى تتناول الظواهر الطبيعية ، وبل اذهب إلى أن اقول أن فى القرن المعاصر بأقسامه العديدة من العلوم المتزائدة المتطورة ، لا يستطيع العالم المتوسط المثقف استيعاب كل ما يقرؤه من القرآن حول هذه المواضيع ، ما لم يلجأ الى بحوث متخصصة . معنى ذلك أن استيعاب معانى الآيات القرآنية من هذا النوع يتطلب معرفة موسوعية واقصد بها المعرفة التى تغطى فروعا كثيرة من العلوم . و أستخدم كلمة " العلوم " بمعنى الشواهد ثبتت صداقتها بطريقة سليمة معتمدة غير مشكوك فيها و أنها لا تقوم على أساس نظريات تفسر ظاهرة طبيعية او سلسلة من الظواهر لوقت محدود ثم تصبح نسيا منسيا وتترك مكانها لنظريات أخرى اكثر قبولا و ثقة بها من الأولى و أريد بوجه خاص أن أتناول أوجه المقارنة بين بيانات معارف القرآن وبيانات معارف العلوم التى لا تخضع لأى تعديل او تغيير ولم تعد عرضة لاعادة النظر فيها و بعبارة اصح تحولت إلى قانون من القوانين العلمية .

ينبغى قبل أن نسير بالبحث إلى الأمام أن نتخذ بعين الاعتبار ما يلى : -

(١) إن القرآن فى أساسه صحيفة دينية وليس من المتوقع أن نسعى خلال دراسته وراء مطلب علمى مفصل ، إلا أنه من فضل ربانى مزيد أن نصادف فى آيات القرآن إشارات مفيدة إلى حقائق علمية ، من المتأكد أن تشيع انوارها الساطعة فى عصر تحاول فيه قوى الإلحاد المادى القائم على العلوم أن توثق أثرها و سيطرتها على حساب الايمان بالله .

(٢) إنى حاولت فى أثناء بحوثى أن أظل موضوعيا تماما ، إلا انى اؤكد ان الذى هدانى فى أول أمرى إلى خطتى لم يكن ايمانا بالاسلام ، انما كان ذلك رغبتى فى البحث عن الصداقة . ففرغت لدراسة جادة غير متهاودة و أدت بى تلك الدراسة إلى اليقين الوثيق بأن القرآن وحى نزل على نبى من انبياء الله .

(٣) سنرى فى بحثنا هذا أن فى القرآن بيانات تبين اليوم أنها صداقة علمية محضة ، و إن كنا نجهلها من قبل ، بل لم نكن نفهم إلا معانيها الظاهرة .

(٤) هذه البيانات مبعثرة فى القرآن فى كل مكان . شاء الله أن لا تصل إليها يد محرف أو مزيف ، بل يظل القرآن محفوظا مصونا و هذا ما حدث فعليا . لو تعرض القرآن لمحاولة تحريف و تشويه لما بقيت هذه البيانات العلمية فى امكنتها الاصلية و بالتالى لا نحل نسيج الصداقة العلمية القرآنية ، إلا أنه لم يحدث أى شيء من ذلك . فبقاؤ هذه البيانات فى حالتها الاصلية دليل قاطع على إصالة القرآن ، مع انه مضى على نزول الوحى الألهى ١٤ قرنا .

تخليق الكون

موقف القرآن من تخليق الكون يختلف تماما عن موقف الانجيل منه . مع ذلك

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك ه

القرآن و العلوم الحديثة

مقتبس من خطاب القاه الدكتور موريس بوكائي، العالم الفرنسي المسلم المعروف، امام اكاديمية العلوم الفرنسية

يقول الدكتور:

قدمت دراستي عن وجود بعض بيانات وردت في القرآن الكريم حول علم الفسيولوجيا وعلم التناسل، وسبب ذلك أنه، نظرا إلى مستوى معرفتنا بمثل هذه المواضيع، من المستحيل الإجابة عن السؤال: كيف يمكن لنص ظهر في زمان نزول القرآن أن يحتوي على أفكار لم يتم اكتشافه إلا حديثا وكيف امكن لبشر في زمان قديم أن يأتي بعمل فيه بيانات تكاد ان تسبق او تساوي مستوى العلوم السائدة فيما يسمى بالعصر الجديد؟ بعبارة أخرى لو كان القرآن كتابا وضعيا كيف وردت فيه حقائق توصلت البحوث العلمية اليها بعد تأليفه بقرون عديدة؟

لا غرو في أن الاسلام يعتبر الديانة والعلم شقيقتين توأمتين ما زالتا تلازمان الواحدة منهما الأخرى. قد تقدمت العلوم في الوقت الحاضر تقدما هائلا. فضلا عن ذلك أصبح في متناول ايدينا معلومات علمية تمكننا من فهم معاني القرآن فهما ادق و أفضل مما كنا نفهمها من قبل، إلا أنه قد حل قرن أخذ فيه البعض يظنوا أن الحقيقة العلمية قد سددت ضربة قاضية على العقيدة الدينية. برغم ذلك فان الاكتشافات العلمية بالذات هي التي اوضحت بالتحديد وعن طريق بحوث موضوعية ان لبعض ظواهر الوحي الرباني خصائص خارقة للطبيعة - مثلا إن الفرنسي الذي فاز بجائزة "نوبل" في الطب قدم بعض الأفكار التي حاول بها أن يجعل الناس يعتقدون بأن الكائنات الحية نشأت تلقائيا في ظروف فجائية و مصادفة وتحت أثرات خارجية بتفاعل بعض العناصر الطبيعية كأساس لها وادعى بذلك أن الكائنات الحية برزت الى حيز الوجود تلقائيا وأدت بدورها الى وجود كائن عجيب معقد و ذلك الكائن هو الانسان.

أما انا فيبدو لي أن التطور العلمي الذي تحقق في قسم الكائنات الاعلى البالغة التعقيد يوفر دلائل قاطعة على اثبات النظرية النقيضة. بعبارة أخرى يتواجد في الكون نظم غير عادي محكم التنسيق مما يسود النظام المذهل العجيب لظواهر الحياة الطبيعية.

القرآن و العلوم الحديثة

- معرفة موسوعية مطلوبة لفهم القرآن .
- إن الإسلام يعتبر الديانة والعلوم شقيقتين توأمتين .
- .... ان القرآن وحي نزل على نبي من انبياء الله .
- إن في القرآن بيانات تبين اليوم انها صراقة علمية محضة .
- القرآن له تاريخ مختلف تماما عما سواه من الصحف السماوية .... لا يثور اى سؤال حول إصالة القرآن .

Maulana Tufail Ahmed Farooqi Quadri Mujaddidi, *Rahmatullah 'Alaihi*
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7th & 22nd of every month

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YAQEEN

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Bis-mil- laa- hir- rah- maa nir- ra- heem.

In the name of Allah, theAll Compassionate, the Most Merciful

QUR-AAN AND SUNNAH

Indeed, the Best Word is the Word of Allah (i e **Qur-aan-e-Majeed**) and the Best Guidance is **Sunnah** of the Holy Prophet Muhammad (***Sallallahu-'alaihi-wa-sallam***) And the Best deeds are those declared definite and imperative (according to Qur-aan and Sunnah) And the Worst deeds are those invented by man himself (as part of **Religion**) and all such self-invented formulations are Innovations (***Bid-'at***) and every Innovation (***Bid-'at***) leads a man to **Eternal Hell-Fire.**

And who is more excellent in speech than the one who calls towards Allah while he himself does righteous deeds and says: Admittedly I am from the obedient ones (*Muslims*). **(Al-Qur-aan 41:33)**

Explanatory Note :-

Whoever invites people towards Allah deserves great honour and is worthy of being listened to His words are held in the highest esteem as evidenced below -

(a) That he calls people to Allah (the "Truth of Allah") without involving his 'self', in any way

(b) Every deed of his is based on Righteousness showing no divergence between his preaching and his conduct (i e his own words and actions), and

(c) He asserts himself as a Muslim, meaning that he associates himself with the 'Will of Allah', as if he is the full embodiment of Islam, as ordained by Him (Allah) and adopted by His Prophet Muhammad ***(Sallallahu 'alaihi wa sallam)***

Bis-mil-laa-hir-rah-maa-nir-ra-heem
In the name of Allah, The All-Compassionate, the Most-Merciful

FUNDAMENTALS OF AN ISLAMIC STATE

Islam is the way of life (deen), commanded by Allah to mankind It encompasses all that is good for it Quraan Majeed -- the Final Word of Allah to man -- lays down certain principles, basic to the art of good living on this earth, for the guidance of man to save him from falling a prey to harmful practices of a deceptive nature

The fundamentals of Islamic political philosophy are briefly given below -

1. ". ... The decision rests with none but Allah He has commanded that you worship except Him " (12 40)

2. Those who fail to concede the above principle shall go wrong and subsequently do wrong --
   " and those who do not judge according to what Allah has revealed, it is those who are disobedient" (5 47)

3. Obedience to the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* is, in fact, obedience to Allah --
   "whoever obeys the Messenger does indeed obey Allah" (4 84)

The Holy Quraan gives a clarion call for evolving a system of good governance in the following terms

"And let there be some people among you who will call towards doing good deeds, enjoin the right conduct and forbid what is wrong" (3 104)

In our present circumstances, the verse appears to be particularly apt to Pakistan We need an Islamic Constitution to invite the people to good, to enjoin what is right and to forbid what is wrong It does not suffice to adopt a secular constitution after giving it an Islamic label The Holy Quraan deprecates such a course. It declares

"And indeed this is My straight path, so follow it, and do not follow other ways for they will lead you away from His path.. ." (6 153)

The above injunction implies that in all matters we should follow the Islamic Way and not other way An Islamic Constitution should embody the concepts of Islam, and the political structure should be devised in conformity with those concepts

The Islamic ideology is undoubtedly far superior to other ideologies as shown below Islam is not something medieval nor primeval It is timeless, a prescription for life on this earth from beginning to the end

1 According to secular political philosophy, the State is the supreme political organisation of the people of a country, vested with Sovereignty In theory, the State is not legally bound except by its own will, or limited by any power other than its own

In actual practice, however, this concept of the Sovereignty of the State has lent itself to abuse and has done a great harm to mankind The "liberal" democracies of the West have contrived to preserve class interests, primarily of the capitalist class The Fascist States, on the other hand have used it as an instrument for suppressing all opposition The Socialist States have found justification to capture all sources of economic production

2. The purpose of a secular stae is said to be the enforcement of the will of the people But in actual practice the will that is enforced is the will of those who capture the State Further, the doctrine legalises revolts, for the successful revolutionaries can and do claim that their will is the will of the people, the will of the earlier regime not being the will of the people The oft repeated phrase, "the greatest good of the greatest number", is no more than a slogan and a platitude -- the greatest number being always identified with the number of those in power A Secular State is an arena for a struggle for power.

Allama Iqbal, the famous Islamic poet -- philosopher of Pakistan, defines an Islamic state as follows -

> "The essence of 'Tauheed' (Belief in Oneness of Allah) as a working idea is Equality, Solidarity and Freedom The State from the Islamic stand-point is an endeavour to transform these ideal principles into space-time forces, an inspiration to realise them in definite human organisation The State is only an effort to realise the spiritual in a human organisation "

According to Islam, sovereignty does not vest in the state, it vests in Allah The Head of State is a vicegerent of Allah In Islamic Political terms it would be defined that an Islamic State as the governing organisation of the people of a country set up as Vicegerency of Allah *(Sub-haa-na-hoo Ta-'alaa)* to enforce His Will.

3 On the basis of political science itself, an Islamic state is superior to a secular_state --

a) Whereas a secular state can easily be converted into a totalitarian state, as it is free in the exercise of its will, an Islamic State cannot be so corrupted, as it is bound by the will of Almighty Allah

b) In the Islamic order, every individual is responsible to Allah *(Sub-haa-na-hoo Ta-'alaa)* as His vicegerent The status of citizenship is, therefore, much higher in an Islamic state than in a secular state, where it is unstable and liable to change according to the creed of party in power

c) A secular state cannot and does not enforce "the will of all the people", it merely enforces the will of those in power An Islamic State truly does so, as it enforces the Will of Allah *(Sub-haa-na-hoo Ta-'alaa)* which is the will of all the people individually and collectively as the vicegerents of Allah An Islamic State is thus the only democratic state in the real sense of the word

d) An Islamic State is devised to win the pleasure of Allah Ta-'alaa by enforcing His Will which stands for the good of all and is welfare oriented A secular state, on the other hand, is power-oriented, and has to exploit one or the other.

e) The freedoms of the people in an Islamic State are far greater in their depth and dimension as compared with such freedoms in any secular state which is not bound unlike an Islamic state by the Will of Allah to restrain it from committing excesses

f) A secular state is governed mostly by expediency An Islamic state is run on moral principles The rule of law is, therefore, more in evidence in an Islamic state than in a secular state

g) A secular state is based on competing interests An Islamic Sate is organised on the basis of **'Tauheed'** implying unity or identity of interests for all people being the vicegerents of Allah have to enforce one will, the Will of Allah An Islamic state is, therefore, endowed with greater solidarity as compared with a secular state

h) In Islamic order each person is the vicegerent of Allah, with the attributes of dignity and equality The sentiments of mutual respect and equality are, therefore, more meaningful and real in an Islamic State than in a secular state

i) An Islamic State is organised as a brotherhood of People Fraternity is real and purposeful in an Islamic state than in a secular state

j) As in an Islamic State, each one is the vicegerent of Allah, the political order should be so developed as to provide for the maximum participation of the people in the affairs of the state An Islamic state is thus more decentralised than a secular state

k) A secular state is apt to go to any length in selfinterest, whereas the Islamic state is under an obligation to exercise moderation --

> "We made you a balanced (that is just and moderate) people so that you be witness concerning mankind " (2 143)

l) Exploitation in some way or the other is an inherent charactristic of a secular state An Islamic State has to be free of expoitation for the Holy Quraan enjoins

> "Allah does not impose an obligation on anyone except what is within his capacity " (2 286)

To sum up, an Islamic State is far more progressive, democratic, liberal, welfare oriented, balanced, stable and prosperous in the real sense of the word There is accordingly no reason why should we persist in coveting secular constitutions pregnated with promises repugnant to Islam? To be true to Islam, we should follow the Islamic way, devise a genuinely Islamic constitution based directly on the concepts of Islam Briefly an Islamic Constitution for Pakistan should --

1) declare that each person in his individual capacity and the State representing the collectivity of the people are the vicegenrents of Allah -- the Sovereign

2) contain a provision that the State, being the vicegerent of Allah, shall enforce the Will of Allah as embodied in Quraan Majeed and **Sunnah** and the Muslim residents of the State shall likewise be bound to do so in their individual capacity

3) make the enforcement of the fundamental human rights effective and exclude any arrangement for suspension and/or abrogation of such rights, if not repugnant to Islam The lower courts should be vested with the authority to enforce fundamental human rights

4) provide for the enforcement of Islamic principles of State policy, which may also be made justiciable.

5) provide for the introduction of direct democracy at the grass roots levels, considering the fact that in an Islamic order every person is a vicegerent of Allah and should at some level be directly involved in the process of Government

6) provide for the promotion of the Islamic way of life at the community level

7) give full expression to the unitary concept, be centrifugal and should carry the government to the doorstep of the people, as the Islamic State is a federation of citizens and not a federation of territories

8) ensure equality among the provincial units and eliminate all possible tension based on disparity between the Centre and the provinces

9) replace the present system of elections which is cumbersome and exposed to corrupt practices, with a simpler foolproof system of elections, and

10) provide for a machinery for '**Ihtisaab**' or accountability, in order to check up that nothing is going on against the state policy based on, Quraan & **Sunnah.**

". enjoin what is good and forbid what is evil " (31 17) Ameen.

NOBLE ADVICES:

1. "I would advise you to hold fast by the Book of Allah, and act in accordance with the injunctions contained in the Prophet's Traditions"

2. "Always keep fresh in your mind to remember that death will approach you"

3 "Be gracious to the whole Muslim Community"

4 "Never keep yourself away from the association of the Muslims, otherwise you will be thrown out of the circle of Islam and flung into the flames of Hell-Fire"

(Hazrat Owais Qarni)
(Rahmatullah 'Alaih)

BOOK REVIEW

Name of Book	QURANIC PRISM
Size	10" x 7 5" x 1.75"
Pages	776
Compiler	Mr Abdul Hakeem Malik
Publisher	Aamir Publications, Muzaffargarh, Punjab (Pakistan)

THE QURANIC PRISM Trilingual (Arabic/Urdu/English) Quraanic Subjects Index -- deserves full-throated appreciation in its practical application and recognition in every day life,

Quraan Majeed of which the 'Quranic Prism' is an index prepared subject-wise is a complete code of life -- social, political, religious and economic aspects and life of the Hereafter revealed to the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* -- the greatest Law-giver to humanity It is essentially a comprehensive compendium It needs practical recognition sincerely by all means through hand, head and heart

> "Say Even if mankind and Jinn got together to bring the like of this Quraan, never would they bring the like of it even though they backed up each other " (Al-Quraan 17 88)

* The work is undoubtedly a laudable attempt (for the convenience of its Readers) to arrange subject-wise the Book of Almighty Allah revealed to His Messenger Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* for all times to come

* This Codified Law must be translated into practice and it is the need of the hour

* Let the forces of the energies of the mind must march in the lines indicated in the 'PRISM' and evolve this social order which may be the harbinger of a new dawn of happiness and justice to the ailing humanity

* Let Quraan Majeed with practical life of Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* should be the guide-line to follow

* Surely, 'Prism' of the Quraan compiled by Mr Abdul Hakeem Malik is a great stepforward in this regard and a great help for the seekers of Truth, groping in the dark It is, indeed, an enlightenment for all those, who are anxious to get benefitted with Divine Revelation

It will be highly appreciated if a column is added for the transliteration (in Roman script) to make it easy for those who are unaware of Arabic

ISLAM AND MENTAL HEALTH (III)

By Dr Abdul Karim M Naik

GRATEFULNESS FOR ALLAH'S BLESSINGS :

Seldom are people grateful to Allah "*Allah is indeed Bountiful to mankind, but most of them do not give thanks*" (10 60)

It should be remembered, however, that gratefulness does not yield any benefit to Allah, He gains nothing from people's gratitude, nor does He suffer any harm from their ingratitud The benefit of gratitude goes directly to the gratful person, it purifies his soul, brings him nearer to Allah, and sets his will in the Righteous Way, that he may spend Allah's blessings in legitimate means "Give thanks to Allah And whoever gives thanks, gives thanks only for (the good of) his own soul, and whoever is ungrateful (should know that) Allah is Self-Sufficient, Praise-worthy" (31 12)

FAITH IN ALLAH AND ITS BEARING ON MAN'S SECURITY :

Modern civilization has been successful in providing comfort and ease to people It has failed, however, in providing peace and quiet to the spirit. Anxiety and worry still exist in different modes Concern for economic and social future, fear of failure, worry about health, and the life, leave a bad effect on men's souls.

Studies in modern psychiatry shows that a long chain of illness ranging from simple cold to gout, may, in cases, be attributed to psychic, not physical, troubles Many a malfunction of the body is nothing more than a veil which conceals deep worries and fears inside

In Islam, there is a spiritual force that does away with all such worries and fears, namely, putting one's trust in Allah, submitting one's affairs to His Will, and worshipping none but Him " and all afairs will be referred back to Him so worship Him and put your trust in Him " (11 123)

In this sense, one's trust in Allah, in the view of Islam, is a spiritual provision that one should supply himself with to overcome fear and worry It provides the believer with a special power that faces the darkest situation, and fills his heart with peace which many people are deprived of

DEVOTION TO ALLAH EXALTS MAN'S CONDUCT :

Since deeds devoted solely to Allah have to be previously resolved upon in good faith, one notices that Islam gives special care to this resolution and good intent and considers it a basis on which a person's deeds should all rest. To this effect, the Prophet *(Sallallahu 'alaihi wa sallam)* explains that "deeds are judged by the intent behind them, and everyone is rewarded according to his intention Those who seek the favour of Allah and His Apostle, will achieve their goal, while he who seeks worldly gains or a woman to wed, will arrive only at this end "

Allah's intention is a basic element in moral education, and Islam considers it the basis on which depends Allah's acceptance of deeds that are devoted to Him Immanual Kant, the German Philosopher says "Good intention is everything in ethics "

Consequently in Islam, good is accepted as good only when it springs from a good intention devoted to Allah, and a good deed is accepted as good only when it abides by Allah's Commandments

CALLING ON ALLAH, AND ITS SPIRITUAL QUALITIES :

Calling on Allah is one of the requirements of religious observances, since it acts as a link between the person and his Creator It is an innate faculty in man who feels a yearning to Allah, seeks Allah's Support in the time of hardship, and implores Allah to save him from harm

Calling on Allah could as well be a cure to many psychic malfunctions To solve his problems, man has deep inside him a need to confide the secrets of his heart to an intimate friend who

might relieve him of his burden of worry and grief. Psychiatrists seem to agree that the treatment of nervous tension and spychic frustration depends to a great extent on the revelation of the cause of tension and worry to a dear friend, since suppressing it increases the sickness

Islam has established the calling on Allah as a means to attain spiritual sublimity and to diminish the grip of bodily lusts and desires Calling on Allah also expresses one's pleas so that Allah may grant him His Favour, facilitate his affairs, and deliver him from trouble

" 'O our Rabb (Creator and Sustainer)! Hold not against us our forgetfulness or our error O our Rabb, lay not upon us such burden as for laid upon those before us, O our Rabb, do not make us carry a burden for which we have no strength Overlook our sins and forgive us, and have mercy on us You are our Lord, so help us against the unbelieving people " (2 286)

In the reward of calling on Allah, there is relief to souls on the brink of perishing It sweeps fear away and fills the heart with peace Nothing could be as true as the following words of Ca yle "Prayer and calling on God (Allah), the deepest sources of our might and perfection, have been very awfully discarded."

After considering these facts of Islam, man and Allah and their relevance to psychiatry and mental health-care, let us now comprehend briefly, how Islam can contribute to the solution of certain specific problems very much related to mental health.

THE ROLE OF ISLAM IN THE DELIVERY OF MENTAL HEALTH SERVICES

Loneliness: Such a complain connot get a hold in a community where the role of the mosque as a community centre is respected and the five daily prayers are conducted Besides, most of the daily religious activities are conducted in a group So, it contributes to the strengthening of social support systems for individuals as well as their families In the process of acquainting people with the ght channel to Allah

"Invite (them) to the way of your Lord with wisdom and good exhortation " (16 125)

Depression : It is one of the most widespread symptoms in modern civilization The core of depression stems from the inability to face reality Islam stresses that, waves of depression, if they occur, can be overcome with patience, perseverance and tolerance, at the same time strengthening steadfastness and creating the feeling of hopefulness and relief The group meetings in the mosque and the mutual co-operation between Muslims help avoid isolation and loneliness and hence depression too " Indeed those who patiently persevere shall be paid their reward without count " (39 10)

Suicide : This is almost absent among Muslims In Islamic ideology, suicide is considered against the Will of Allah and those who commit it are to be punished in the Hereafter. This idea is deeply rooted in the Islamic culture.

"It is forbidden to commit suicide -- Allah is always merciful to you."

Sexual Deviations : Abnormal behavioural pattern are not allowed and warned against Islam encourages early marriage and is explicit regarding normal hetero-sexual realtionships Deviant form of any sexual relationship is a taboo in Islam Statistically, venereal diseases are very rare in Muslim communities.

"Never commit adultery It is a major sin and is detrimental "

Illegitimacy : This arises out of irresponsible sexual relationship and is also considered taboo Hence the full rights of children to parenthood and rights of women to family unity are well preserved, observed and protected by the community Thus the family members enjoy the security and integrity which protect against stress, inferiority and disfranchisement

Drug Abuse : Islam totally prohibits it Alcohol and drugs prohibition includes its consumption, production and commercial exploitation

"O you who believe! Indeed intoxicants, and games of chance, and the altars (of idols) and divining arrows are Satan's dirty handiwork So avoid these so that you may achieve success " (5 90)

Divorce : Although it is allowed restrictively in Islam, yet statistically, it is not very frequent

The family and the community is usually the victim Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* had said "The most hateful licence to Allah is divorce "

Crime : Islam always calls for tolerance and forgiveness It also hails keeping friendly relationships with enemies

The Quraan explicity forbids slaying another human being and stipulates specific forms of punishmet Even when such killing is by error, Islam requires ransom to be paid to the family of the victim.

". .. whoever killed a man, except as a punishment for another (man's murder) or for creating disruption in the country, is as he killed the entire humanity; ." (5 32)

Discrimination : Islam advocates quality and discourages discrimination because of colour, sex or race Islam also acknowledges all prior monotheistic religions and respects them

" . (and said) We make no distiction between any of His Messengers, and they (also) said· We heard and obeyed (2 285)

All these specific problems and their answers along with other principles of social order contributed to the establishment of the Islamic ideology and influenced all aspects of Islamic life

Many verses of the Quraan help us in the understanding of our physical and psychological environment.

In Soo-rah XII, verse 84, we read that prophet Jacob *(alaihis salaam)* was very depressed when he heard of the absence of his son Joseph *(alaihis salaam)* He lost his eye-sight, The verse says

"And his eyes turned white with grief, and he repressed (his grief) "

As you can see, this verse identifies hysterical blindness and thus acknowledges the significance of emotions and their effect and impact on sensory processes In another verse Soorah XII, verse 96 the Quraan says "So when the bearer of good news came (and) laid it (i e the shirt) on his face, he atonce regained (his) eyesight "

This denotes that when the psychological trauma was removed Jacob's sight returned to normal function

Summing up, we can say that the above-mentioned ideology which was fostered and disseminated by Islam guaranteed a well balanced, integrated and poised society It can help very much in the preventive side of mental disorders as well as on the therapeutic side

Within my limited capacity, I have tried to explain the link between Islam and mental health I hope I have been able to open a little window through which you can catch a glimpse of a new concept of treating psychiatric patients with religiouss orientation, as I have done in treating my many Muslim patients

I believe that the application of the Concept of Islam and Mental Health care will help man create an equitable Moral and Spiritual order *(Ameen).*

ISLAM IN AMERICA

There are estimated five to eight million Muslims currently in the United States By the year 2010, if the present trend continues, that number could double to 10 to 16 million "There can be no question that the Muslim's population in this country, Director of the International Population Centre in San Diago University and author of 'Demography of Islamic Nations'

The estimated rate of conversion to Islam, among Americans, is 135,000 per year (35,000 of this number are those who are incarcerated) The conversion of Americans is the highest in correctional institutions of Muslim population There are more than 1000 mosques, 400 Islamic schools (108 full time), 5 colleges, over 400 associations, an estimated 200,000 businesses and over 80 Islamic journals and weekly newspapers

(Courtesy: The Minaret)

SALAAT

SALAAT is the pillar of faith We Muslims should be steadfast in maintaining SALAAT, which is our sheet-anchor in the storms of life When the Dynamic spirit generated by it we can triumph over all difficulties and blaze new trail

CHAPTER 59
SOO-RA-TUL-HASHR

(Continued from October 7, 1997 Issue)

SECTION 1 (CONTD.) رکوع ۱ (متبع)

5	Whatever you cut down of the date-palms,	5.	*Maa qa-ṭa'-tum-mil-lee-na-tin*	مَا قَطَعْتُمْ مِّنْ لِّيْنَةٍ
	or left them standing on their roots (at the Prophet's bidding),		*au ta-rak-tu-moo-haa qāā-i-ma-tan 'a-lāa u-ṣoo-li-haa*	اَوْ تَرَكْتُمُوْهَا قَآئِمَةً عَلٰٓى اُصُوْلِهَا
	it was by Allah's leave and that He may humiliate the evil-doers		*fa-bi-iz-nil-laa-hi wa li-yukh-ẓi-yal-faa-si-qeen.*	فَبِاِذْنِ اللّٰهِ وَلِيُخْزِىَ الْفٰسِقِيْنَ ۝
6	And whatever Allah bestowed upon His Messenger (of spoils) from them,	6.	*Wa māa a-fāā-al-laa-hu 'a-laa ra-soo-l -hee min-hum*	وَمَآ اَفَآءَ اللّٰهُ عَلٰى رَسُوْلِهٖ مِنْهُمْ
	and you did not wage		*fa-māā au-ja tum 'a-lai-hi*	فَمَآ اَوْجَفْتُمْ عَلَيْهِ
	(your) horses, nor camels for that,		*min khai-linw-wa laa ri-kaa-binw-*	مِنْ خَيْلٍ وَّلَا رِكَابٍ
	but surely Allah gives His Messenger authority (to dominate)		*wa laa-kin-nal-laa-ha yu-sal-li-ṭu ru-su-la-hoo*	وَّلٰكِنَّ اللّٰهَ يُسَلِّطُ رُسُلَهٗ
	over whomsoever He pleases,		*'a-laa mainy-ya-shāā'.*	عَلٰى مَنْ يَّشَآءُ
	and Allah is Omnipotent over all things,		*Wal-laa-hu 'a-laa kul-li shai-in qa-deer.*	وَاللّٰهُ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ ۝
7	What Allah bestowed upon His Messenger	7.	*Māa a-fāā-al-laa-hu 'a-laa ra-soo-li-hee*	مَآ اَفَآءَ اللّٰهُ عَلٰى رَسُوْلِهٖ
	from the towns-folk is for Allah		*min ah-lil-qu-raa fa-lil-laa-hi*	مِنْ اَهْلِ الْقُرٰى فَلِلّٰهِ
	and for the Messenger and for the kindred,		*wa lir-ra-soo-li wa li-zil-qur-baa*	وَلِلرَّسُوْلِ وَلِذِى الْقُرْبٰى
	and the orphans, and the needy		*wal-ya-taa-maa wal-ma-saa-kee-ni*	وَالْيَتٰمٰى وَالْمَسٰكِيْنِ

and the wayfarer,	wab-nis-sa-bee-li	وَابْنِ السَّبِيلِ
so that it may not be circulating (only)	kai laa-ya-koo-na doo-la-tam-	كَيْ لَا يَكُونَ دُولَةً
among the rich among you	bai-nal-agh-ni-yāā-i min-kum.	بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ
And take whatever the Messenger gives you	Wa māa aa-taa-ku-mur-ra-soo-lu fa-khu-zoo-hu	وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ
and abstain from whatever he forbids you	wa maa na-haa-kum 'an-hu fan-ta-hoo,	وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا
and fear Allah	Wat-ta-qul-laah.	وَاتَّقُوا اللَّهَ
Surely, Allah is Severe in punishment.	In-nal-laa-ha sha-dee-dul-'i-qaab.	إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۝
8. (It is) for the poor emigrants (MU-HAA-JI-REEN) who were driven away from their homes and belongings,	8. Lil-fu-qa-rāā-il-mu-haa-ji-ree-nal-la-zee-na ukh-ri-joo min di-yaa-ri-him wa am-waa-li-him	لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ
(who have now come), seeking favour	yab-ta-ghoo-na faḍ-lam-	يَبْتَغُونَ فَضْلًا
from Allah and His Pleasure,	mi-nal-laa-hi wa riḍ-waa-nanw-	مِنَ اللَّهِ وَرِضْوَانًا
and helping Allah and His Messenger.	wa yan-ṣu-roo-nal-laa-ha wa ra-soo-lah.	وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ
It is they who are the truthful.	U-lāā-i-ka hu-muṣ-ṣaa-di-qoon.	أُولَٰئِكَ هُمُ الصَّادِقُونَ ۝
9. And those who are settled in the homes (at Madinah)	9. Wal-la-zee-na ta-baw-wa-ud-daa-ra	وَالَّذِينَ تَبَوَّءُوا الدَّارَ
and (embraced) the faith before (their coming to) them,	wal-ee-maa-na min qab-li-him	وَالْإِيمَانَ مِنْ قَبْلِهِمْ
cherish those who migrated towards them	yu-ḥib-boo-na man haa-ja-ra i-lai-him	يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ
and do not find in their breasts	wa laa ya-ji-doo-na fee ṣu-doo-ri-him-	وَلَا يَجِدُونَ فِي صُدُورِهِمْ

any need of what is given to them (the MUHAAJIREEN),	*haa-ja-tam-mim-māa oo-too*	حَاجَةً مِّمَّآ أُوتُوا
and prefer (them) over their own selves,	*wa yu'-si-roo-na 'a-laa an-fu-si-him*	وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ
even though they may be suffering from hunger,	*wa lau kaa-na bi-him kha-saa-sah.*	وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ
and whosoever is saved from the avarice of his own soul,	*Wa mainy-yoo-qa shuh-ha naf-si-hee*	وَمَن يُوقَ شُحَّ نَفْسِهِ
then they are those who shall prosper,	*fa-u-lāa-i-ka hu-mul-muf-li-hoon.*	فَأُولَٰٓئِكَ هُمُ الْمُفْلِحُونَ ۝٩
10 And those who came after them	*10. Wal-la-zee-na jāa-oo mim-ba'- di-him*	وَالَّذِينَ جَآءُو مِن بَعْدِهِمْ
saying. O our RABB (Guardian-Lord)! Forgive us	*ya-qoo-loo-na rab-ba-nagh-fir-la-naa*	يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا
and our brethren who	*wa li-ikh-waa-ni-nal-la-zee-na*	وَلِإِخْوَانِنَا الَّذِينَ
preceded us in the faith,	*sa-ba-qoo-naa bil-ee-maa-ni*	سَبَقُونَا بِالْإِيمَانِ
and do not leave in our hearts rancour against those who believe,	*wa laa taj-'al fee-qu-loo-bi-naa ghil-lal-lil-la-zee-na aa-ma-noo*	وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِّلَّذِينَ آمَنُوا
O our RABB! Surely You are Most Kind, Most Merciful	*rab-ba-nāa in-na-ka ra-oo-fur-ra-heem.*	رَبَّنَآ إِنَّكَ رَءُوفٌ رَّحِيمٌ ۝١٠

COMMENTARY

VERSES NO. 5-7 : When the infidels had taken refuge in their strongholds, the Holy Prophet *(Sallallahu 'alaihi wa sallam)* ordered some trees of their gardens to be cut down and their gardens to be destroyed, so that the Jews might come out of their strongholds to take part in open warfare When the Jews taunted the Muslims at this destructive act, this verse was revealed to tell that it was all by Allah's leave as a punishment for the sinners and a more severe punishment awaits them in the Hereafter and Allah has Power over everything. In the next verse comes the details and injunctions about مال فئ (the coming to hand of property without, or with little, fighting) The resources and properties, thus acquired are to be spent for the sake of Allah, the Prophet *(Sallallahu 'alaihi wa sallam)*, the relatives, the orphans, the poor and the wayfarers, so that such property may not be appropriated only by the rich in the society The believers are advised to accept with a good grace the Propeht's choice in the disposal of such gains

They are also advised to take what the Holy Prophet *(Sallallahu 'alaihi wa sallam)* grants them and abstain from what he *(Sallallahu 'alaihi wa sallam)* forbids They should fear Allah Who is Severe and Stern in His punishment

This verse does not include in its meaning only the material grants from the Holy Propeht *(Sallallahu 'alaihi wa sallam)*, as in this case, but the meaning of the words مَا اٰتٰكُمُ الرَّسُوْلُ (what the Messenger gives you) goes far beyond that and lays down a general rule that the members of the **Ummah** should obey the Messenger of Allah in whatever he *(Sallallahu 'alaihi wa sallam)* commands them to do and refrain from whatever acts and deeds (of sins and vices) he *(Sallallahu 'alaihi wa sallam)* forbids them The verse establishes the authority of the **Sunnah** and rejects vehemently the claim of those perverted groups who maintain that the **Sunnah** has no importance and the Holy Quraan is enough for guidance Allah has laid emphasis on this aspect by commanding His servants to fear Him in this matter If they disobey Him and the Prophet *(Sallallahu 'alaihi wa sallam)*, then they should know that Allah is very Severe in His punishment

VERSES NO. 8-10 : These verses contain a description of those who should be accommodated in this special gain, e.g the destitute migrants who were turned out of their homes and were deprived of their properties and who migrated in quest of Allah's pleasure with the intention of serving Allah and His Messenger *(Sallallahu 'alaihi wa sallam)*, they indeed are the truthful ones Among the beneficiaries of this مال فئ (effortless gain) are also those believers who were settled in Madinah before the migration (**Hijrat**) of the Holy Prophet *(Sallallahu 'alaihi wa sallam)* and who treated the later migrants most cordially, preferring them to themselves and placing their needs above their own needs, although they were themselves in straitened circumstances. They were indeed men fortunate enough to have been protected from the vices of greed After them are those who came after the earlier **Muhajireen** and **Ansar** and accepted Islam at later dates These people ask for pardon for themselves and for the earlier generations of the believers

They prayed to Allah to purify their hearts from rancour against the believers The verse is intended for the guidance of all believers According to the injunctions contained in this verse those who bear in their hearts malice for the Companions have no share in مال فئ (effortless gain)

(To b conti...

القرآن الكريم - معارفه ومسائله

والذين جاهدوا فينا لنهدينهم سبلنا ، وان الله لمع المحسنين ٥ (العنكبوت : ٦٩)

ان كلمة " جهاد " معناها الحقيقي هو ازالة جميع العراقيل والعوائق التي تعترض على نشر دين الله وترويجه بين عباده . باقصى ما يملكه المرء من قوة وجرأة وثبات فى سبيل هذا الجهاد والعراقيل والعوائق قسمان ، الاول منهما تلك التي كان الكفار والمشركون يوجدونها لاحباط دين الاسلام واطفاء نور رسالة الرسول صلى الله عليه وسلم والثانى تلك التى اقامتها الشياطين والنفس لتضليل الانسان من الصراط المستقيم الى طريق المعاصى والعدوان .

فوعد الله الوارد فى الآية بالهداية يصدق على كلا النوعين من الجهاد . فيقول الله تعالى انه سيهدى سبله المؤدية الى الفلاح والصلاح لمن يجاهد فى سبيله عاملا على احكام القرآن والسنة بعبارة اخرى من يعظم شعائر الله ويتقه ويفكر فى معرفة الحلال من الحرام الحسنة من السيئة والمعروف من المنكر وينظم اعمال حياته وفق تلك المعرفة واذا صدر منه اى تقصير فى سلوك هذا الدرب القويم وحاد عن جادة الحق فاصابه القلق والخوف ، متداركه رحمة ربه وهدايته حتى يتضح سبيل الرشاد امام عينيه وتزول عنهما ضباب الغفلة والذهول . هكذا يصرف الله قلوب عباده المؤمنين الصالحين عن طريق الضلال الى طريق الصواب .

وجاء فى حديث رواه ابو الدرداء رضى الله عنه فى تفسير هذه الآية ما مفاده ان الذين يعملون فى ضوء ما اعطاهم الله من علم و رؤية ويجاهدون بمقتضى ذلك العلم فيفتح الله عليهم ابواب علوم جديدة أخرى لم تكن لديهم من قبل وفى هذا الصدد قال فضيل بن عياض ان الله يسهل الامور على الذين يسعون وراء تحصيل العلوم .

من معارف القرآن

متبع من الصفحة ٨١

يكتبون افواجاً ويقرأونه افواجا وهو (بزعمه) لا يمكن من حيث الموسيقى . فكرت فى المسألة برهة ثم معرفتى المتواضعة باصول التجويد ساعدتنى فقلت له : لا ليس ذلك هو الطريقة الوحيدة لقراءة الكلمة وانما يمكن ان تقراءه " افواجاً " بدل لا من افواجا . عند ذلك عاد عبد الله الى صوابه واطمأن للموقف وارتاح له وجدد ايمانه بالقرآن بوصفه وحيا من السماء كتابا منزلا من الله القدير العزيز وحافظ عبد الله على نعمة ايمانه وتمسك به بكل ما كان لديه من قوة وثقة عاش مسلما ومات مسلما .

ملاحظة - رأينا فيما مضى كيف ان رجلا اهتدى الى القرآن وعن طريقه الى الإسلام بافتتانه بحسن وروعة كتابة القرآن ونرى هنا ان لحن كلمات الكتاب المقدس هدى ملحدا الى نور الايمان - الاسلام . وفى القرآن آيات كثيرة تدل على انه معجزة خالدة تبقى عجائبها الى يوم القيامة .

بشكر اورريخ كريسينت

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرْضَى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

ثلاثا ثم رجعت الى منبتها و رجع الاعرابى الى قومه ، وقال حين اعتزم الرجوع : يا رسول الله ان يتبعونى اتك بهم وإلا رجعت اليك وكنت معك . .
رواه الحاكم والدارمى والبزار والبيهقى

اهمية الاستغفار لعباد الله

الاستغفار عامل مهم من عوامل التى ترفع الكرب والضيق والقلق عن الانسان وتجلب اليه الرزق والسكينة والحياة الطيبة وفوق كل ذلك لعمل الاستغفار اثر بالغ فى منع الانسان عن الظلم والتعدى وعن معصية الله والرسول.

قال سبحانه وتعالى عن نوح عليه السلام : فقلت استغفروا ربكم انه كان غفارا ، يرسل السماء عليكم مدرارا . ويمددكم باموال وبنين ويجعل لكم جنات ويجعل لكم انهارا (سورة نوح : ١٠-١٢)

وعن ابى عباس رضى الله عنه : ان رسول الله صلى الله عليه وسلم قال من لزم الاستغفار جعل الله له من كل هم فرجا ومن كل ضيق مخرجا ورزقه من حيث لا يحتسب .

واذا انعم الله على انسان واراد دوام هذه النعم وعدم ذهابها فلننظر فى قصة الرجلين : ولولا اذ دخلت جنتك قلت ماشاء الله لا قوة الا بالله . من اجل ذلك قال رسول الله صلى الله عليه وسلم : ما انعم الله على عبد نعمة من اهل ومال و ولد فقال : ماشاء الله لا قوة الا بالله فلا يرى فيها آفة دون الموت .

وعن ابن عباس رضى الله عنه : ان الرسول صلى الله عليه وسلم كان يقول عند الكرب لا اله الا الله العظيم الحليم لا اله الا الله رب العرش العظيم ، لا اله الا الله رب العرش الكريم .

من الامور الهامة التى تحفظ الانسان فى حياته ويبعد عنه وسوسة الشياطين من الانس والجن مداومته على قراءة القرآن الكريم او الاستماع اليه وعليه ان يكثر من :

١ ـ الاستعاذة بالله من الشيطان الرجيم
٢ ـ آية الكرسى : يقرأها المؤمن الصادق او المؤمنة الصادقة .
٣ ـ قراءة المعوذتين
٤ ـ قراءة سورة البقره .
٥ ـ الوضوء والصلاة .
٦ ـ كثرة ذكر الله تعالى والدعاء عند النوم

روى البخارى فى صحيحه عن حذيفة وابى ذر رضى الله عنهما قالا : كان رسول الله صلى الله عليه وسلم اذا اوى الى فراشه قال : باسمك اللهم احيا واموت .

وقال صلى الله عليه وسلم . باسمك ربى وضعت جنبى وبك ارفعه ان امسكت نفسى فاغفر لها وان ارسلتها فاحفظها بما تحفظ به عبادك الصالحين .

الدعاء بعد الاستيقاظ من النوم :

قال صلى الله عليه وسلم فيما رواه البخارى فى صحيحه (الحمد لله الذى احيانا بعد ما اماتنا واليه النشور . وقال ايضا : اصبحنا و اصبح الملك لله والحمد لله لا شريك له لا اله الا هو واليه النشور . اللهم انى اصبحت منك فى نعمة وعافية وستر . فاتمم نعمتك على وعافيتك وسترك فى الدنيا والآخره .

علامات حب الرسول صلى الله عليه وسلم

من علامات حب الرسول صلى الله عليه وسلم حب القرآن . لان القرآن كتاب جاء به الرسول الكريم صلى الله عليه وسلم وهو كتاب يهدى الناس الى الحق والفلاح والايمان والجنة :

ان هذا القرآن يهدى للتى هى اقوم ويبشر المؤمنين الذين يعملون الصلحت ان لهم اجرا كبيرا ٥ (الاسراء : ٩)

وننزل من القرآن ما هو شفآء ورحمة للمؤمنين . . . (الاسراء : ٨٢)

يهدى به الله من اتبع رضوانه سبل السلام ويخرجهم من الظلمت الى النور باذنه ويهديهم الى صراط مستقيم .

(المائدة : ١٦)

هذا الى حد ان كان القرآن خلق النبى صلى الله عليه وسلم كما قالت السيدة عائشة رضى الله عنها : كان خلقه القرآن فاذا كان القرآن نفسه خلقه فمن علامة حب الرسول العمل على القرآن . وتعليمه وتعلمه وفهمه وتدبره ورعاية احكامه واقامة حدوده . فمن شأن المؤمن الاهتمام بالوفاء بحقوق القرآن كما حث على ذلك الله ورسوله

يقول الشيخ سهل تستری رحمه الله تعالى : علامة حب الله حب القرآن . وحب النبى صلى الله عليه وسلم حب سنته الغراء والتمسك بها . وعلامة حب السنة حب الحياة الآخرة البغض الى الدنيا و ما فيها من المغريات وعلامة البغض الى الدنيا التورع والامتناع عن جمع واكتناز متاع الدنيا وزخارفها الا بقدر ما يكفى للعيش الصالح فى الدنيا فى ضوء احكام الشريعة والتزود للآخرة .

روى عن امير المؤمنين سيدنا عثمان بن عفان رضى الله عنه ان كانت القلوب منزهة وخالية من الارجاس والشوائب لمالت الى القرآن الكريم ولما شبعت من بركاته الالهائية وكيف يأتى الاشباع من القرآن وهو كلام المحبوب وكلام المحبوب هو غاية العاشق وهذه هى كيفية القلوب الطاهرة المنزهة من ادناس الشرك والطمع والمنورة بنور الايمان .

والحقيقة ان المقياس لقياس محبة الله والرسول هو القرآن والسنة والتمسك والعمل باحكامها . فعلى المسلم ان يزرع فى قلبه بزور حب القرآن والسنة ليتشبع قلبه حب الرسول

تقديم: اقبال حسين انصارى

اتيان الشجرة لدعائه اياها صلى الله عليه و سلم

عن ابن عمر رضى الله عنهما : كنا مع رسول الله صلى الله عليه وسلم فى سفر فاقبل اعرابى ، فلما دنا قال له رسول الله صلى الله عليه وسلم اين تريد ؟ قال اهلى ، قال : هل لك الى خير ؟ قال ما هو ؟ قال تشهد ان لا اله الا الله وحده لا شريك لـه وان محمدا عبده و رسوله . قال : هل لك من شاهد على ما تقول ؟ قال رسول الله صلى الله عليه وسلم هذه الشجرة ، فدعاها رسول الله صلى الله عليه وسلم وهى على شاطئ الوادى فاقبلت تخد الارض خدا (تشقها شقا) فقامت بين يديه فاستشهدها ثلاثا فشهدت بانه رسول الله صلى الله عليه وسلم

بسم الله الرحمن الرحيم

بلغ العلى بكماله | كشف الدجى بجماله
حسنت جميع خصاله | صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك

جذبه لحن القرآن المجيد الى دين الاسلام

بقلم : الدكتور حميد الله (مترجم من الانجليزية)

اعرف رجلا فرنسيا جيليس جيلبرت كان موسيقارا من حيث مذاقه . فطرته ومهنته وكان يقر كثيرا ما وفى كل مكان ان المعيار الحقيقي الوحيد لحضارة قوم وثقافته هو مستوى هواه للموسيقى .

اتفق ذات يوم انه استمع لقارئ مسلم يتلو القرآن الكريم وما لبث ان افتتن جلبرت بتلك التلاوة كانت التلاوة فى نظره بمثابة موسيقى غاية فى القوة والاثر حتى كان يريد ، اينما ذهب ، ان يستمع الى قراءة القرآن . والوقع فى نفسه للقراءة كان على اشده اذا قيل له انما سمعه لم يكن شعرا بل كان نثرا . هذا الامر العجيب جعله يتأمل : ان الاشعار فى اية لغة وكل لغة لها حلاوة ومن الممكن قياسها وتقطيعها اما النثر فلا يتميز بهذه الميزة فى اية لغة . لماذا هذه الخصوصية الاستثنائية للعربية . ثم تعلم الكتابة العربية و شرع فى قراءة القرآن بنفسه . اشترى نسخة جيبية للكتاب المقدس وحمله دائما معه فضلا عن ذلك اخذ يحفظ عن ظهر قلب بعض الآيات القصيرة . وفى النهاية قرر ان يأخذ قفزة الى الاسلام وسار بذلك عبد الله جيلبرت .

يمضى الدكتور محمد حميد الله يقول : وكان اول لقائى معه فى استامبول منذ نحو عشرين سنة مضت وكان هناك انه فسرلى نظريته او اكتشافه وذلك ان الشعر يمكن تقطيعه وقياسه بدقة رياضية فى اية لغة ولكن لايمكن ذلك بالنسبة لاعمال نثرية ، كانت اللغة لغة كلاسيكية او جديدة ، والاستثناء الوحيد لهذه المزية المذهلة هو اللغة العربية ومنها لغة القرآن فمن المستحيل ان يكون القرآن من اصل بشرى وانه بالتاكيد وحى من الله تعالى وذلك لان آياته يمكن تقطيعها وقياسها ككلمات شعر . هذا الى حد انه اذا سقط حرف واحد من آية من آيات القرآن لا يلبث حتى ينكشف النقص فورا عند السماع .

تأثرت بهذه الظاهرة ولكنى لم ابذل اهتماما كبيرا بها لانى لم اكن موسيقارا . على انه زار الجامعة ذات يوم للقائى وكان مضطرب البال . قلقا ، ثائرا ، مرتعدا وحائرا للغاية قال لى : اظن ان اجدادكم قد اضاعوا بطريقة ما او اهملوا بعض كلمات القرآن . ثم اوضح مطلبه بقوله ان فى سورة النصر (۱۱۰) اذا جآء

متبع على الصفحة ٨٤

جذبـه لحن القـرآن المجيد الى دين الاسلام

- o من المستحيل ان يكون القرآن من اصل بشرى ـــ
  انه بالتاكيد وحى من الله تعالى ·

- o فى القرآن آيات كثيرة تدل على انه
  معجزة خالدة تبقى عجائبها الى يوم القيامة ·

علامات حب الرسول صلى الله عليه وسلم

- o علامة حب الله حب القرآن وعلامة حب النبى صلى الله عليه وسلم
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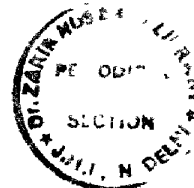
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In the name of Allah, theAll Compassionate, the Most Merciful

QUR-AAN AND SUNNAH

Indeed, the Best Word is the Word of Allah (i.e **Qur-aan-e-Majeed**) and the Best Guidance is **Sunnah** of the **Holy Prophet Muhammad** (*Sallallahu-'alaihi-wa-sallam*). And the Best deeds are those declared definite and imperative (according to Qur-aan and Sunnah) And the Worst deeds are those invented by man himself (as part of **Religion**) and all such self-invented formulations are Innovations (***Bid-'at***) and every Innovation (***Bid-'at***) leads a man to **Eternal Hell-Fire.**

And who is more excellent in speech than the one who calls towards Allah while he himself does righteous deeds and says: Admittedly I am from the obedient ones (*Muslims*). **(Al-Qur-aan 41:33)**

Explanatory Note :-

Whoever invites people towards Allah deserves great honour and is worthy of being listened to His words are held in the highest esteem as evidenced below -

(a) That he calls people to Allah (the "Truth of Allah") without involving his 'self', in any way

(b) Every deed of his is based on Righteousness showing no divergence between his preaching and his conduct (i e his own words and actions), and

(c) He asserts himself as a Muslim, meaning that he associates himself with the 'Will of Allah', as if he is the full embodiment of Islam, as ordained by Him (Allah) and adopted by His Prophet Muhammad ***(Sallallahu 'alaihi wa sallam)***

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In the name of Allah, The All-Compassionate, the Most-Merciful

REMEMBRANCE OF ALMIGHTY ALLAH (Zikr-e-Ilahi)

The word 'Remembrance' means the act of bearing in mind and heart sincerely some one deserving of reverence, honour or gratitude It also means message of friendly greetings It is equivalent of Arabic **'Zikr'**. In the terminology of Islam, **Zikr** means man's remembering of Allah *(Sub-haa-na-hoo Ta-'alaa)* with all His Attributes It is a sort of specific prescription for curing negligence, carelessness, or forgetfulness from the heart of a Believer towards Allah *(Sub-haa-na-hoo Ta-'alaa)* Through the Exercise of **Zikr**, the concept and Living Entity of Allah *(Sub-haa-na-hoo Ta-'alaa)* always remain dominant in his mind He always finds himself before Allah. He has the firm conviction that by whatever beautiful name he is remembring Him, He, too, is listening

A believer remembers Him because it is He, and none else, who created him from nothing, gave him life, consciousness, sense of distinguishing good from bad, and right from wrong, distinct utterance and faculty of articulation, and also made provisions of sustenance for him In gratitude, therefore, he eulogises Him in the most beautiful and choicest words possible, as taught by Allah *(Sub-haa-na-hoo Ta-'alaa)* through His Last Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* In his hour of need, he invokes Allah's help through **Zikr** since he regards Him as the Only Providence, the only Bower of protection and the Only Bastion of defence against his proverty, ill-health and enemies He remembers Allah for His Glory and Grandeur too He fears His wrath and shudders the very thought of inciting His displeasure in the wake of his own inherent imbecility, faults and fumbles for which he always ought to be repentant

Zikr brings a man in spiritual proximity with his Creator and enables him to earn immense reward from his Lord This fact has been described in a beautiful parable in the following **Hadith Qudsi :-**

> "Allah *(Sub-haa-na-hoo Ta-'alaa)* says whatever My servant (**'Abd**) thinks about Me I am near him and I am with him when he remembers Me If he remembers Me in his heart I remember him in My Heart too. If he remembers Me in an assembly I, too, remember him in an assembly better than his If he draws towards Me by . span I come close to him by a distance equal to one hand And if he draws near Me by one hand I draw to him by two hands Likewise, if he walks towards Me, I come speedily (running) towards him" (Bukhari)

In another **Hadith Qudsi** Allah has said

> "O son of Adam! If you remember Me in solitude I will remember you in solitude too And if you remember Me in any assembly I, too, will remember you in the assembly which will be a better assembly than the one wherein you remembered Me" (Targhib-o-Tarhib).

Tirmizi has quoted a **Hadith** saying that some Companions *(Razi Allahu 'anhum)* appeared before the Holy Prophet *(Sallallahu 'alaihi wa sallam)* and said to him that since Allah-Ta-'alaa has prohibited them to stock gold and silver they did not know that wealth was the best for them to store The Apostle replied .

"Among the first excellent things are the tongue for remembrance (Zikr), the heart which is grateful and the wife who has Faith and helps her husband to tread in Faith".

Some religious scholars, such as Qazi 'Ayaad, have divided **Zikr** into two kinds -- **Zikr-e-Khafi** that is remembering Allah in one's heart, for instance, by observation, study and probe into the natural phenomena profusely spread all around us in the universe They prefer **Zikr-e-Khafi** because it is done in seclusion and is, therefore, void of pretence, ostentation and hypocrisy. (Musnad)

The other kind of Remembrance is **Zikr-bil-lissaan.** It includes the five-time obligatory prayers **(Salaat)** voluntary prayer **(Nafl)**, recitation of Quraan Majeed, repetition of its verses, supplication, teaching, preaching etc.

"A man once appeared before the Holy Prophet *(Sallallahu 'alaihi wa sallam)* and said Injunctions in Quraan Majeed are many It is difficult for him to act on all of them He requested the Holy Prophet *(Sallallahu 'alaihi wa sallam)* to tell him only one thing which he might hold fast. Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* replied that he should keep his tongue wet with Allah's remembrance" (Tirmizi).

We have so far discussed **Zikr** practised by individuals There is one more kind of **Zikr** to be done collectively It is called **Zikr Ijtimaa'ee** i e. reciting Kalimah in congregation to keep the rembrance of Allah in heart with love and affection of their creator whom every one has to meet one day after leaving this temporary abode

Some people assemble at a place and talk regarding Islam, Quraan Majeed and Allah They discuss Muslim canon law and **Sunnah** of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* These are all features of **Zikr Ijtimaa'ee** or Collective Remembrance.

The virtues of **Zikr Ijtimaa'ee** have been described in a **Hadith** narrated by Hazrat Abu Hurairah *(Razi Allahu 'anhu)*, as follows .

"When people assemble in the houses of Allah (mosques), recite, learn and teach Quraan Majeed, peace fills their hearts. Blessing of Allah overspreads and Allah Remembers them among His Favourites **(Muqarrabeen).**" (Muslim)

Hazrat Amir Mu'awiyyah *(Razi Allahu 'anhu)* has narrated that the Holy Prophet *(Sallallahu 'alaihi wa sallam)* graced an assembly of his Companions *(Razi Allahu 'anhum)* He asked them what they were doing there. They replied that they were remembering, and singing praises of Allah there so that He showed them the way of Islam and conferred His favour upon them The Prophet *(Sallallahu 'alaihi wa sallam)* enquired By Allah! Did you assemble here for that purpose? They replied · By Allah! We are here for that very purpose. The Prophet *(Sallallahu 'alaihi wa sallam)* said . By Allah! I did not take an oath from you for reasons of distrust or any imputation. **Gabriel** just came to me and told me that Allah is Remembering you with Pride among the Angels. (Muslim & Tirmizi).

Zikr has been defined by the religious scholars as the act of remembering Allah by reciting Quraan Majeed, repeating its verses intensively, rehearsing Attributive Names of Allah Ta-'alaa on rosary or otherwise, and daily obligatory and supererogatory **(Nafl)** prayers Allah *(Sub-haa-na-hoo Ta-'alaa)* has enjoined upon the Believers to remember Him day and night .

"O you who believe! Remember Allah with frequent remembrance. And glorify Him morning and evening" (33:41-42)

When a man encounters hard realities of life which seem to him unsurmountable, or he fears

his impending financial ruin, faces incalculable losses to his property or business, finds himself surrounded by enemies bent upon ruining him, it is by remembrance of Allah (Zikr) only that he can steer his raft safely through all these vicissitudes of life.

During his overwhelming preoccupations with business, there are chances of his forgetting Allah, ignoring His injunctions, or somehow acting against His Wishes. But His true Believers never fall into forgetfulness and negligence, Allah Himself has described it in Quraan Majeed :

> "Men whom neither trading nor selling diverts from the Remembrance of Allah and keeping up the prayer and giving the mandatory charity (i.e. Zakat); they fear a Day in which the hearts and eyes (of people) shall be upset" (24 37)

From this verse, it comes to light that holy men, too, are not carefree, or free from want of material things Like others they too have their needs But they are never unmindful of their spiritual obligations They remember Allah even engrossed in their economic struggle In the verse remembrance of Allah is described as having three forms simple remembrance, Prayer (Salaat) and Charity (Zakaat). Prayer and Charity have their stated time but the act of remembering Allah has no fixed time This remembrance in the midst of economic struggle can compel a man to adhere to the injunctions of Allah, to turn his direction towards His Will

About the Friday Prayer Allah says :

> "O you who believe! when the Call (Azaan) is made for the prayer on Friday, then hasten towards the Remembrance of Allah (i e the Friday Prayer) and leave trading, this is better for you if you know (it)" (62 9)

Here a believer is ordained to close his business after the call to prayer (Azaan) is made and run towards the remembrance of Allah By the Remembrance of Allah is meant here the Jum'a Prayer in particular Then Allah says

> "And when the Salaat (prayer) is over, go about in the land and seek of the bounty of Allah, and remember Allah more frequently, so that you may prosper" (62 10)

The business activity, which had ceased for the short interval of Prayer, is allowed later together with emphasis to celebrate the praises of Allah most often The reason is obvious lest his worldly activities make him forgetful of Allah.

It is generally seen that love of wife, children and wealth makes a man neglectful of Allah Here a warning is given by Him to all such persons

> "O you who believe! Let not your wealth nor your children divert you from the remembrance of Allah And whoso does that then those are the losers" (63:9)

Islam has assigned to its followers the responsibility of preaching and carrying its message to non-believers. It inculcates in them the spirit of spending their strength and ability in this regard so that no one may remain unaware, in the world, of the religion of Allah and thereby saves himself from ruin here and in the Hereafter. Quraan Majeed exhorts that one may come successful out of this responsibility by means of Remembrance of Allah only Remembrance will give him the strength and keep him steadfast in his mission. At the commencement of Soo-rah Muzzammil (73) Allah enjoined on the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* to continue remembering His name .

"Surely, during the day you have to attend prolonged occupation. And remember the name of your RABB (Guardian-Lord) and devote (yourself) to Him with complete devotion. (He is) the Lord of the East and the West; there is no god but He, so take Him as (your) Patron". (73:7-9).

Here Allah advises His Messenger *(Sallallahu 'alaihi wa sallam)* to devote himself exclusively to Me (Allah) The Prophet should not make the object of his attention towards anything else, except Allah. The fact is that such devotion and absorption are only possible by means of one's perpetual immersion in the Remembrance of Allah.

Pharaoh raised the arrogant slogan of "I am the Supreme Lord", in his kingdom He was at the highest peak of rebellion against Allah Hazrat Musa and Hazrat Haroon *('alaihi-mus-salaam)* were deputed to contain him and explain to him in clear-cut language that if he did not take the straight path he would be ruined Before sending them on that venture Allah enjoined them thus .

"Go you and your brother with My Signs, and be not, slack in remembering Me" (20 42).

This verse is expressive of the truth that without Remembrance (Zikr) preaching will be void of strength This quality is indispensable for a preacher in order to keep him steadfast at times of crises Without this provision the journey cannot be accomplished

Islam has enjoined his followers, at times to fight in the way of Allah It is in acknowledgement of the truth that a Muslim loves the religion more than his own life and property For its protection, defence, eminence and glory he is always prepared to sacrifice them whenever the occasion demands it. Ordinarily it might not be easy to undertake such a sacrifice Courage may give in, emotions may change To safeguard against all such frailties and to maintain unabated the enthusiasm and devotion, the only effective prescription is Remembrance. Allah says

"O you who believe! When you meet an army (of the unbelievers) then stand firm and remember Allah much so that you may be successful". (8 45)

This is the reason why no believer is exempted from Prayer (Salaat) even on a battle field, and has been elucidated in Soo-rah Nisaa (4) of Quraan Majeed

"So, after you have performed the prayers, remember Allah standing sitting and lying down Later when you feel safe offer regular prayers (for) indeed the prayer at fixed times is incumbent upon the believers" (4 103)

Prayer (Salaat) is the best way of Remembreance During war its procedure is different from that in times of peace to meet practical exigencies However, times of prayers are fixed A believer has to offer his prayer at the fixed times, whether there is war or peace. He is not allowed to miss it in any case It is the only way to final victory.

We pray to Allah that may He in His Extreme Mercy enable us to remember Him most often from morning till night every day, in our affluence or adversity, and thereby enable us to win His Pleasure here and in the Hereafter (Ameen).

ISLAM AND MENTAL HEALTH (II)

By Dr. Abdul Karim M. Naik

Now let us systematically look at Man's Relations to Allah in Islam and its bearing on Psychiatry.

THE PURPOSE OF MAN'S RELATION TO ALMIGHTY ALLAH.

The Quraan orients man's relation to Allah to three basic goals. refining people's conscience, attaining spiritual happiness, and curing maladies These are some of the concerns of Psychiatry

Let us take the Refinement of Conscience:

Conscience is a spiritual restraint or control in man as a guide to his daily conduct which helps him to see the consequences of his deeds

Just as conscinece may at times get weak, it can also be strengthened through individual and social training The strength and weakness vary among individuals and communities The main constituent of the conscience is a belief in Almighty Allah Who accounts for every single detail and is well acquainted with all the secrets of our heart In describing conscience, a philosopher once rightly said, "A conscience without faith is like a court without a judge"

The Quraan hints at the conscience, declaring "And We did create man and We know that with which his NAFS propmpts and We are nearer to him than the jugular vein" (50 16)

Such a "whispering" is the voice of conscience which can never be concealed from Allah

Now we go to Spiritual Contentment:

Spiritual contentment, is the view of the Quraan, springs from man's communication with the Creator These days, man cannot easily find the way that leads to spiritual contentment, thus he supposes he can attain it by satisfying as many of his desires as he can

True bliss, however, cannot be attained by satisfying such desires, because they are all mortal Wealth fades away, health gets exhausted, domestic, marital and parental ties all vanish Besides, material catastrophes may befall us and trouble our lives But all these should not destroy our spiritual bliss The fundamental factor in our spiritual bliss is our communion with Allah It supports us with Allah's Help and Mercy

Now, coming to Psychiatry:

Scientists have discovered that worry, anxiety, grief and suppression have a great effect on the organic junctions of the body This aspect was studied at the universities of the West, and clinic of psychiatry were opened to this end An Assistant Professor of Anatomy at the St Jones University, and member of the Association of American Surgeons, Dr. Paul E. Adolf, maintains,

"I am convinced that the treatment has to combine both the spiritual side and the body at the same time".

I have realised that my duty is to apply my medical and surgical knowledge besides my faith in God (Allah) and my awareness of His Presence, and I have established both aspects on firm grounds In this way alnog, I have been able to offer my patients the complete treatment they need I have found out that my medical knowledge and my faith in God (Allah) are the foundation on which every modern medical philosophy has to be based

"During my practice of Medicine, I have found that arming myself with spiritual means, besides my skill in the scientific field, have enabled me to treat many maladies with a sense of true blessing When man excludes Allah from this field, all his efforts will only be half treatment -- some times not even the half"

"What are the causes of what we call Nervous Diseases"?

Among the principal causes of such diseases is the feeling of sin, harted, fear, worry, suppression, hesitation, doubt, jealousy, selfishness, boredom, etc Unfortunately, most of those who work in the field of psychiatry may succeed in discovering the causes of psychological disorders which lead to sickness, but they fail in treating such disorders because they do not implant Faith in Allah in their patients

"Above all, one may wonder about these emotional disorders and the factors that bring about such maladies".

They are the same disorders from the grip of which Allah's message were sent to liberate us Almighty Allah, with His Omnipotence and Divine Wisdom, was aware of our spiritual needs and He did provide us with a complete treatment for them

The Quraan deals with psychic illnesses "And We send down from the Quraan that which is a healing and a mercy for the believers " (17 82)

FAITH IN ALLAH AND ITS BEARING ON MAN'S CONDUCT

Faith in Allah liberates the human spirit from the material bondage, and thus enables man to rise above desires and not to bother about private benefits or losses With this, man works for his own, his nation's and all people's welfare within the limits of common laws of justice and general principles of Virtue and Righteousness

All the virtue, nobility, sacrifice, altruism and self-denial that man enjoys spring from his Faith in Allah This is a fixed truth whose confirmation comes from the common experience of humanity

Faith in Allah and deeds of Righteousness lead to Allah's good pleasure and deserve reward in the Hereafter. "Indeed, they who believe and do right deeds they are the best of all created beings" (98·7)

"And give glad tidings to those who believed and did good deeds that for them are gardens beneath which rivers flow" (2.25)

"Surely those who believed and did virtuous deeds, We waste not the reward of the one who does a good deed". (18 30)

Faith in Allah prevents people from doing misdeeds That is why, Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* maintains: "No adulterer commits adultery while in a state of faith, no thief commits a theft while in a state of faith; and no one sips wine while in a state of faith" This is because True Faith would not allow a believer to do what contradicts its teachings, or decline from obeying its commandments

Faith also lights the dark faces of life In times of despair, a true believer remembers that there is still a resort to seek, that Allah is always there to give him a helping hand He realises that there is no need for his sense of despair and anxiety Thus, he cools down, and his fears disappear

In his present life, man moves in a sweeping current of pains and difficulties Hence those who have no faith in Allah, and those who do not take refuge in Him or seek His solace and support in times of misfortune are the most miserable On the other side are those who enjoy a blessed living, full of faith, as stated by the Quraan

THE REMEMBRANCE OF ALLAH AND ITS BEARING ON MAN'S SPIRIT

The purpose of spiritual living is to provide man with security and peace and help in overcoming grief and uneasiness -- man's most bitter enemies. The best means to attain this security is to keep up the Remembrance of Allah.

Distress and anxiety spring from man's feeling of weakness, as he faces life's happenings, whereas strong faith in Allah -- the One Who enjoys full control over all existence -- and reliance on Him, supply persons with a sense of security and power in the face of which all the worries of life become insignificant

Dr Breil affirms this fact when he says, "A truly pious person never suffers from any mental disorder" Dale Carnegie also says, "Psychiatrists realise that strong faith and adherence to religion are enough to do away with the sense of anxiety and nervous tension, and to heal similar sorts of maladies"

REWARDS OF FAVOURS

In every person, there are tandencies of inclinations to do good which are encouraged by good reward and the promise of attaining Allah's favour In this sense, the Quraan says "And do not spread mischief in the world after it is reformed and pray to HIM with fear (of HIS displeasure) and hope (of HIS mercy) Indeed Allah's Mercy is near to those who do good deeds" (7 56).

ASKING FORGIVENESS AND ITS BEARING ON THE TREATMENT OF THE SPIRIT

A believer who fears Allah in all that he does, most certainly will commit lesser mistakes A believer might fall in error, but he would get back to his senses That is why Allah always excuses the mistakes people commit and urges them to

ask forgiveness. Such an asking calls the spirit to a sort of self-judgement and keeps the person in the light of Allah's control that revives even the dead conscience.

In Islam, the atonement of sin does not require confession to any clergy, and a sin does not stay hanging over a person's head, irredeemable and inescapable Any Muslim can turn directly to Allah, in regret, asking forgiveness, so that Allah may grant His worshipper mercy and forgiveness "And whoever commits an evil deed, or does wrong to his own self and then begs Allah's forgiveness, will find Allah Forgiving, Most-Merciful" (4 110)

Moreover, Allah bestows forgiveness only on those who turn to Him repentantly, no matter what their sins were "Say O My servants who have exceeded the limits against their own selves, despair not of Allah's Mercey, surely, Allah forgives all sins Surely, He is forgiving, the Most Merciful" (39 53) Some scholars consider this verse the most relieving to believers, as it opens the Gate of Hope wide to all

Besides, Islam couples the chances of attaining purity and redemption with acts of righteousness, by considering the very performance of righteousness as atonement for sins - which is a sort of incitement to do good "Indeed the good deeds blot out the evil deeds" (11 114)

" . . Surely Allah is Ever-Forgiving, Most Merciful" (9 102) and in this sense Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* explains "Let a good deed follow an evil one, so that the former might remove later"

Man's Belief that Allah forgives all sins, and that all man's pleas for forgiveness are granted -- is a means of phychic treatment that has been applied only of later

Psychologists -- particularly Sigmund Freud, the founder of the School of Psychoanalysis -- have agreed that Psychological complexes are due to suppression and are curable This is done by having the patient recline on a sofa in a psychoanalyst's clinnic and by bringing to his mind what is suppressed so that he can get over the problem Specialists consider this "confession" a mental and behavioural means that expresses the patient's "errors", so that he may notice them and feel them In consequence, there results a "Conclusion of Truce" between spirit and conscience, after which the conscience grants its forgiveness When the person feels the forgiveness of his conscience, pence fills his heart and his psychic complex ranishes Besides, such complexes are not the creation of illusion, they often result in headaches, heart disorders, high blood pressure, and similar troubles If the treatment of such sickness lies in the confession of error to the specialist, so that conscience grants its forgiveness -- what a big difference there is between confessing to Allah and confessing to a doctor And what a big difference between Divine Forgiveness and the forgiveness of one's conscience

SEEKING ALLAH'S MERCY AND ITS EFFECTS IN PUTTING AN END TO PESSIMISIM

Pessimism has been proven to be very harmful to both mind and body It attacks the spirit, shakes it violently, and prevents it from performing its n ormal activity It often drags the spirit into ruin, and makes it rush into dangers mostly because, according to the pessimist, life turns into an unbearable hell.

Pessimists say that the world is full of wretchedness, misfortune, illness and diseases, sins and misdeeds and pains, with no peace or security. With this, they are liable to lose all hopes and all confidence in the future and thus would surrender to such pessimistic views and stop their struggle in life, and hence commit suicide The question is Would they reap any thing but loss?

The Dutch writer Frantz Stall, making a comparative study of the moral standards of Islam, explains that "repentance in Islam is a means through which people acquire a change in themselves It is a great moral force"

Disaster and misfortunes tend to make us look at life with pessimism But one endowed with faith in Allah, never loses hope in that Divine Mercy, With this faith and hope, he handles his problems through prudence and patience in the expectation of release from the grip of trouble That is why the Quraan calls on all people to ask for Allah's mercy Say "(All this is) by the grace of Allah and by His mercy and in that they should rejoice It is better than what they hoard" (10 58)

CONDITIONS OF THE WORSHIP OF ALLAH

Scholars define thanksgiving as a person's manifestation of submission and obedience with all his being, of testimony and affection in his heart, and of thanks and gratitude for the bliss that Allah bestows on him

(To be continued)

Al-Fiqh-ul-Islami
Islamic Jurisprudence

PURIFICATION OF PRIVATE PARTS (ISTINJA)

We propose to deal, according to **Hanifite Fiqh**, another practice connected with attainment of purity of the body from filth It is **Istinja** or cleansing of the front and back private parts of the body after passing urine or stool, by use of clods of earth and water

Islam advocates and orders freedom of body and dress from filth such as urine or excreta It may be recalled that, before the advent of Islam, Arabs were not used to drying or washing the affected part of the body after urination Once while passing along a street, Holy Prophet ***(Sallallahu 'alaihi wa sallam)*** came across the graves of two persons. Pointing to the graves, he said· One of these is suffering from torments because he did not guard his clothes against pollution with urine" (Bukhari)

Istinja: According to **Sunnah** it is essential to cleanse thoroughly the front and back private parts of the body from which urine or excreta has come out The process of such cleansing is called **Istinja.**

Method: There is no specific method laid down for the performance of **Istinja.** The criterion is to make sure that filth or pollution does not remain sticking, or it spreads, and the affected parts of the body are fully cleansed for this purpose

Istinja is first performed with clods of earth or other permissible materials After this, it is **Sunnah** to wash with water If pollution covers total surface exceeding the size of a rupee or a dirham coin, washing becomes essential without which Prayer will not be in order

For cleansing with water, both the hands up to the wrists, should be first washing and then going to a lonely place, one should sit with relaxed body and wash the affected parts of the body till satisfied that they are fully cleaned

If pollution does not stick to the sides of the part of the body and it can be removed without water with the help of clean lumps of earth or dust-laden pebbles capable of removing filth, it is permissible if the parts are thus cleansed in such a manner that no trace of pollution is left Such practice ought to be followed by washing with water if water is available

To sit with the face, or the back, towards Ka'ba to pass urine or stool is prohibited Passing of urine while standing is also prohibited Coming to the end of uriation, such pressure ought to be applied that the last drop of urine is drained out

Miscellanies: Istinja should be performed with the left hand which should be washed and rubbed **after Istinja.**

To perform **Istinja** with the water left after ablution, or to perform ablution with the water left after **Istinja,** is permissible but it should be avoided **Zam-zam** water is not to be used for **Istinja.**

Lump of clay or any other permissible material that has been once used for **Istinja,** should not be used again for the same purpose

Istinja should be performed in privacy Disclosing of private parts of one's body before others is a major sin

Material Banned: The following materials are not considered suitable for **Istinja:**

1) Things which do not clean filth, like vinegar
2) All human parts, like hair, bone, flesh, etc
3) All polluted things, including dung.
4) Solid brick, pieces of earthen ware, glass, coal, lime, or metals
5) Mat of mosque, dirt or broom
6) Paper, written or unwritten (Certain **'Ulema** of the day have conceded the use of toilet paper).
7) Eatables including things which animals eat, such as leaves of trees or grass
8) Things which have a value, like herbal water, cotton, or cloth
9) Property of another person

59-SOO-RA-TUL-HASHR

(24 Verses)

INTRODUCTION

NAME OF THE SOO-RAH: The Soo-rah has been named after the word اَلْحَشْر meaning the gathering together of the forces), which has been used in the second Verse of the **Soo-rah.**

TIME, PLACE AND OCCASION OF REVELATION OF THE SOO-RAH: This is the third of the series of the short Madani Soo-rahs. It deals with the treachery of the Jews of the Bani Nazir tribe living in the city with great authority, power and pelf and enjoying vast financial resources They had built strong fortresses to defend themselves against their enemies

When the Holy Prophet *(Sallallahu 'alaihi wa sallam)* migrated to Madinah Munaw-warah, the Jews signed a treaty with him, *(Sallallahu 'alaihi wa sallam)* but it was not long before they began to break the terms of that treaty, so much so that once they planned to kill the Prophet *(Sallallahu 'alaihi wa sallam)* by treacherous means Such being the conduct of the Jews, the Muslims had no choice but to stand up against them They, therefore, took up arms against them and besieged their strongholds Being frightened and dismayed, the Jews surrendered themselves to the Muslims without any armed resistance It was agreed that the Jews should vacate the Prophet's city of Madinah with whatever moveables they could take with them, leaving behind their immoveable properties to be appropriated by the Muslims according to the injunctions of Allah and his Prophet *(Sallallahu 'alaihi wa sallam)*.

Some commentators maintain that the phrase, اَوَّلِ الْحَشْر refers to this gathering together of the Muslim forces against the Jews Thus, this event is the occasion of the revelation of the **Soo-rah.**

They say that the second gathering was at Khaibar and the third one will be on the day of Resurrection, but Allah knows best

SUBJECT-MATTER OF THE SOO-RAH: The central idea of the **Soo-rah** revolves round this Divine Dispensation of Allah, Who, by His most effective and wise planning, forced the treacherous Jews to leave their hearth and home and surrender their immoveable properties to the believers

After expulsion from Madinah, the majority migrated to Syria and the rest joined their brethren in Khaibar.

In addition to Allah's Power, Might and Wisdom, His Oneness اَلتَّوْحِيْد the fate of the hypocrites has also been described in this **Soo-rah.**

SOME OUTSTANDING FEATURES OF THIS SOO-RAH

1) *This Soo-rah brings to light another important injunction of the Sharee'ah about a gain that has been called in the Arabic language* مَالُ فَيْ *(Effortless acquisition of wealth). This is a gain which accrues without, or with very little, effort to the victorious party* Whatever fell to the lot of the Muslims from the Jews is an example of مَالُ فَيْ , because the Muslims did not have to use their armed forces to attain it, as happens in the case of الغنيمة (war-spoils) which accrues to the victorious party. As a result of this difference between the modes of acquisision of the two categories of the gains the Sharee'ah has recognised some difference between the modes of disposal of the two gains The one-fifth of what comes to hand as الغنيمة as the result of war, reverts to Allah to be spent on the poor, according to Allah's Commands and its four-fifths are distributed among the fighters. In contrast to this what comes to hand without fighting, as in the present case, goes to the بَيْتُ المَالِ (The Government Treasury) to be spent on the general good of the community

2) This incident teaches all of us a very valuable lesson that none can deceive and play a trick on Allah, as Allah has Himself said in His Book at many places that none can succeed in duping Him We quote here only one verse on this topic

وَمَكَرُوْا وَمَكَرَ اللّٰهُ ۚ وَاللّٰهُ خَيْرُ الْمٰكِرِيْنَ (سورۃ آل عمران: ۵۴)

"And they (the disbelievers) plotted and Allah (also) plotted (against them) and Allah is the Best of all plotters (3 54)

This invites our attention to a very important tendency and practice of Allah, that if anyone hatches secretly a conspiracy against anyone, Allah protects the target of the conspiracy and causes the hatcher himself to fall into the trap of his own conspiracy This is a matter of common experience in our everyday life Thus Allah has said

... وَمَكْرَ السَّيِّئِ ۚ وَلَا يَحِيْقُ الْمَكْرُ السَّيِّئُ اِلَّا بِاَهْلِهٖ (سورۃ فاطر: ۴۳)

" and plotting evil, and the evil plot will close only upon the author thereof" (35 43)

All men, whether believers or unbelievers, must have experienced in their lives the truth of Allah's this ordinance about conspirators and the plotters of evil

The truth of this Divine Ordinance is amply demonstrated in the Soo-rah itself The Jews once invited the Holy Prophet *(Sallallahu 'alaihi wa sallam)* with some of his Companions *(Razi Allahu anhum)* and planned secretly to kill him by letting down on him *(Sallallahu 'alaihi wa sallam)* a block of stone from the top of a wall. Allah informed the Holy Prophet *(Sallallahu 'alaihi wa sallam)* of the Jews' treacherous plan and he *(Sallallahu 'alaihi wa sallam)*, therefore, left the place safe and sound The plan hatched by the Jews rebounded on them who were exiled from their homes with disgrace and humiliation.

SOO-RA-TUL-HASHR REVEALED AT MADINAH SECTIONS 03 VERSES 24	*SOO-RA-TUL-HASHR* *MA-DA-NEEY-YAH* *RU-KOO-'AA-TU-HAA* **03** *AA-YAA-TU-HAA* **24**	سُورَةُ الْحَشْرِ مَدَنِيَّةٌ اَرْبَعٌ وَّعِشْرُوْنَ اٰيَةً وَّثَلٰثُ رُكُوْعَاتٍ
In the name of Allah, the All-Compassionate, the Most Merciful	*Bis-mil-laa-hir-raḥ-maa-nir-ra-ḥeem*	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
SECTION 1	*RU-KOO' 1*	
1 Whatever is in the heavens and whatever is in the earth praises the Holiness of Allah	*1. Sab-ba-ḥa lil-laa-hi maa fis-sa-maa-waa-ti wa maa fil-arḍ.*	سَبَّحَ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ
and He is the Mighty, the Wise	*Wa hu-wal-ʿa-ẓee-ẓul-ḥa-keem.*	وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ①
2 It is He Who expelled those who had disbelieved from among the people of the Book (Banu Nazir),	*2. Hu-wal-la-ẓee akh-ra-jal-la-zee-na ka-fa-roo min ah-lil-ki-taa-bi*	هُوَ الَّذِيْٓ اَخْرَجَ الَّذِيْنَ كَفَرُوْا مِنْ اَهْلِ الْكِتٰبِ
out of their dwellings at the very first gathering (for expulsion)	*min di-yaa-ri-him li-aw-wa-lil-ḥashr.*	مِنْ دِيَارِهِمْ لِاَوَّلِ الْحَشْرِ
Little did you think that they would quit (their homes),	*Maa ẓa-nan-tum ainy-yakh-ru-joo*	مَا ظَنَنْتُمْ اَنْ يَّخْرُجُوْا
and they thought that their fortifications would defend them from (the wrath of) Allah	*wa ẓan-nōo an-na-hum-maa ni-ʿa-tu-hum ḥu-ṣoo-nu-hum-mi-nal-laa-hi*	وَظَنُّوْٓا اَنَّهُمْ مَّانِعَتُهُمْ حُصُوْنُهُمْ مِّنَ اللّٰهِ
But (the wrath of) Allah came upon them from whence they little expected,	*fa-a-taa-hu-mul-laa-hu min hai-ṣu lam yaḥ-ta-si-boo*	فَاَتٰىهُمُ اللّٰهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوْا
and (He) cast terror into their hearts,	*wa qa-za-fa fee qu-loo-bi-hi-mur-ruʿ-ba*	وَقَذَفَ فِيْ قُلُوْبِهِمُ الرُّعْبَ
so that they began to ruin their houses with their own hands,	*yukh-ri-boo-na bu-yoo-ta-hum bi-ai-dee-him*	يُخْرِبُوْنَ بُيُوْتَهُمْ بِاَيْدِيْهِمْ

and (with) the hands of the believers,	*wa ai-dil-mu'-mi-nee-na*	وَاَيْدِي الْمُؤْمِنِيْنَ
So learn a lesson, O you who have eyes.	*fa'-ta-bi-roo yāa-u-lil-ab-ṣaar,*	فَاعْتَبِرُوْا يٰٓاُولِي الْاَبْصَارِ ۝
3. And if Allah had not ordained exile for them, surely He would have punished them in this world;	3. *Wa lau lāa an ka-ta-bal-laa-hu 'a-lai-hi-mul-ja-lāa-a la-'az-za-ba-hum fid-dun-yaa.*	وَلَوْلَآ اَنْ كَتَبَ اللّٰهُ عَلَيْهِمُ الْجَلَآءَ لَعَذَّبَهُمْ فِي الدُّنْيَا
and for them is the torment of (Hell) Fire in the Hereafter	*Wa la-hum fil-aa-khi-ra-ti 'a-zaa-bun-naar.*	وَلَهُمْ فِي الْاٰخِرَةِ عَذَابُ النَّارِ ۝
4. This is because they opposed Allah and His Messenger,	4. *Zaa-li-ka bi-an-na-hum shāaq-qul-laa-ha wa ra-soo-lah.*	ذٰلِكَ بِاَنَّهُمْ شَآقُّوا اللّٰهَ وَرَسُوْلَهٗ
and he who opposes Allah, then surely Allah is Severe in punishment	*Wa mainy-yu-shāaq-qil-laa-ha fa-in-nal-laa-ha sha-dee-dul-'i-qaab.*	وَمَنْ يُّشَآقِّ اللّٰهَ فَاِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ۝

COMMENTARY

VERSE NO.1 : Before taking up the main theme of the **Soo-rah,** viz the fate of the Jews of the Bani Nazir tribe who lived in Madinah, Allah has laid stress on His Might and Wisdom and His exclusive prerogative that all that is in the heavens and on the earth sings His praise This singing of Allah's praise may be easily understandable about living things and plant life, but one must be at a loss to understand how lifeless objects of the heavens and the earth sing Allah's praise Allah has Himself clarified this point in another verse of the Holy Quraan Thus, He syas

وَاِنْ مِّنْ شَيْءٍ اِلَّا يُسَبِّحُ بِحَمْدِهٖ وَلٰكِنْ لَّا تَفْقَهُوْنَ تَسْبِيْحَهُمْ ط (سورۂ بنی اسرائیل:۴۴)

"And there is not a single thing but glorifies Him, but you do not understand the act of their glorifying" (17 44)

The intention from these introductory words of the **Soo-rah** is to emphasise the truth that this effortless expulsion of the well-fortified and strong Jewish community of Madinah could not have been possible but by the Might and Wisdom of Allah and so Mighty and Wise a personality does deserve that all should glorify and praise Him

VERSES NO. 2-4 : These verses describe the main event of the expulsion of Bani Nazir who used to think that their strongholds would defend them against Allah and they little thought that Allah would create in their hearts a terror and awe that would compel them to leave their home and hearth without offering any resistance. What is more surprising is that they demolished their houses with their own hands along with the hands of the believers. Had it not been pre-determined that they would be exiled from their home, they would have been awarded in this world a more severe and humiliating punishment for their treachery and the torment of Hell-Fire awaits them in the Hereafter This is because they stood in opposition to Allah and His Prophet *(Sallallahu 'alaihi wa sallam)* and Allah inflicts a severe punishment on him who opposes Him (and opposes His Prophet).

(To be continued)

انما يخشى الله عباده العلماء

ان خشية الله اى الخوف من عقابه عند المعصية والشعور بجلاله وعظمته معنى لايتحقق بصورته الكاملة الا عند العلماء بأسرار هذا الكون ارضه وسمائه وما بينهما ، وعند العلم بها يؤمنون بخالقه ويخشون مخالفته بالكفر او المعصية .

والواجب على كل عباد الله وهو حق له سبحانه ان يخشوه بتحقيق امرين ، اولهما الايمان به وثانيهما طاعته وعلم عصيانه .

لكن الذى حدث من العباد ان بعضهم لم يؤمن به وهم كثيرون كما قال سبحانه (وما اكثر الناس ولو حرصت بمؤمنين ـــ سورة يوسف آية ١٠٣) وقال (وان تطع اكثر من فى الارض يضلوك عن سبيل الله) سورة الأنعام : ١١٦ .

وحدث ايضا ان من آمنوا به لم يلتزموا جميعا طاعته ، فبعضهم خاف مقام الله فاطاع ، وبعضهم لم يخف فعصى . والمطيعون هم العلماء بمقام الله وجلال سلطانه ، اما الجاهلون فقد عصوه . واذا كان عند بعض المؤمنين به قليل من الخشية فكثر عصيانه فان من المؤمنين به مَنْ عند هم خشية كبيرة فاطاعوا ولم يعصوا الاقليلا وان عصوا بادروا الى التوبة .

والخلاصة ان من حق الله على جميع العباد ان يخشوه فيؤمنوا به ، واذا آمنو ان يطيعوه ولايعصوه .

وطريق الخشية هوالنظر فى ملكوت السموات و الارض والبحث الجاد المنصف فى المواد التى وردت فى الابتين : « الم تر ان الله انزل من السماء ماء فاخرجنا به ثمرات مختلفا الوانها ومن الجبال جد بيض وحمر مختلف الوانها وغرابيب سود . ومن الناس والدواب والانعام مختلف الوانه كذلك انما يخشى الله من عباده العلماء » . فاطر : ٢٧ : ٢٨ .

وفى هذا دعوة الى العلم بكل فروعه والاستفادة منه فى كل مجالاته ، وهو سيؤدى الى خشية الله عند الانصاف . ولعل مما يفيد فى ذلك قراءة كتاب « الله يتجلى فى عصر العلم » وفيه شهادات كثيرة من متخصصين مختلفين تثبت وصولهم الى الايمان بالله عن طريق اعجابهم باسرار الكون من خلال تخصصاتهم المختلفة جمعها « جون كلوفر مونسا » الباحث الدينى الاجتماعى . يؤكد فيها قول « باكون » مؤسس الدستور العلمى الحديث ، من أخذ علم الطبيعة رشفا بالشفاه كان ملحدا ، ومن شربه عبا اوصله الى الايمان بالخالق .

كما ان من طرق الخشية من الله التفقه فى الدين ودراسة اصوله من الكتاب والسنة « ونزلنا عليك الكتاب تبيانا لكل شئ وهدى ورحمة وبشرى للمسلمين » سورة النحل : ٨٩ « لو انزلنا هذا القرآن على جبل لرايته خاشعا مصدعا من خشية الله » سورة الحشر : ٢١ .

مجلة منبر الاسلام

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرْضَى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحَمِ

بين الطبقات . فالزكاة التى فرضها الله قد حرص الرسول على جبايتها كل الحرص ولم يفرط اويتساهل فى ذلك قط ؛ ثم انفقها فى مصارفها الشرعية بدقة بالغة وعناية فائقة وكان ﷺ متواضعا للفقراء والمساكين ؛ عوضهم بتواضعه عن نقص اموالهم واقتدى به اصحابه ؛ فساد السلام الاجتماعى ؛ وهو احد واهم مقومات الاصلاح الاجتماعى .

وحينما بدات تتضح اولى معالم المجتمع الاسلامى المنظم بعد الهجرة ؛ وتبلورت مقومات الدولة الاسلامية الاولى ؛ وتولى رسول الله ﷺ مسئولية قيادة هذا المجتمع ، واعباء رئاسة هذه الدولة الناشئة ، افرغ على اعبائه السياسية كلها جهده ؛ وخصها بكل وقة ، ولم يحاول ان يحصل منها على اية ميزة ؛ بل كان دوره السياسى مجموعة متصلة من التضحيات بالوقت والجهد والمال . وحينما اقتضى دوره السياسى ان يدحل بالمسلمين المعارك الحربية كان يتصدر الصفوف ، ويتولى بنفسه قيادة الجيش ؛ ويعرض حياته وسلامته لكل المخاطر التى تهدد ايا من جنود المسلمين ؛ وما أمر الاصابات الخطيرة التى تعرض لها ﷺ فى معركة « احد » ببعيد عن ذاكرتنا . وقد تبعه فى هذا الاسلوب فى الحكم خلفاؤه رضوان الله عليهم .

فلما أحس المسلمون ان الرسول الكريم يولى امرهم ومصالحهم كل هذا الاهتمام وضعوا فيه ثقتهم الكاملة كحاكم مستنير ، ورجل سياسة من الطراز الاول ، وقائد عسكرى عبقرى ، وبالاضافة الى ذلك ، وفوق كل ذلك ؛ فان نزاهته لاترقى اليها شبهة ، وحيدته وموضوعيته لا ياتيها باطل ابدا ، ثم هو بعد ذلك اقل المسلمين مالا ، واخشنهم ملبسا ، وابسطهم مسكنا ، واقلهم طعاما ، واكثرهم تواضعا ، والينهم جانبا ، واخشاهم لله . . حينما احسوا بذلك كله وضعوا فيه ثقتهم كاملة فتاكدت بذلك الثقة المتبادلة بين الحاكم والمحكومين ، وتوفر بذلك اساس متين واكتمل اطار شامل للاصلاح الاجتماعى .

هذه لمحات يعة من سيرة الرسول الكريم ، ودوره البارز فى اصلاح المجتمع العربى ، وتأسيس المجتمع الاسلامى ثم قيادته فى حكمة وحزم ، ثم عن خبرة ووعى ، وعن تدبير وبصيرة ، حتى صار اقوى مجتمع ، وما اجدره ان يبقى كذلك الى قيام الساعة بالتأسى بسيرة الرسول العطرة ، والتمسك بسنته الشريفة ، والاهتداء بقوله وفعله ، وهما المثل العليا ، عليه افضل الصلاة والسلام .

بقلم الدكتور محمود نجيب حسنى

ماذا نقول عند بداية بعض اعمالنا او افعالنا .

قل — بسم الله ، اذا اقبلت على عمل ما .

ان شاء الله ، اذا اعتزمت على شئ ما .

سبحان الله ، عند الثناء على شئ او شخص ما .

يا الله للاستعانة بالله فى حالة ألم او وقوع مشكلة .

ماشاء الله ، عند اظهار الاعجاب بشئ ما .

جزاك الله ، عند اظهار الشكر والامتنان .

آمين ، عند ختم الدعاء .

فى امان الله ، عند الافتراق .

توكلت على الله ، عند مواجهة مسألة .

نعوذ بالله عند مواجهة مكروه .

فتبارك الله ، عند ظهور شئ مبارك ومنشود .

قل — انا لله و انا اليه راجعون ، عند وقوع فاجعة او حادث غيرمرض .

لا اله الا الله ، عند الاستيقاظ عن النوم وهو الجزء الاول من الكلمة الطيبة .

والله، بالله ، للقسم .

الحمد لله عند العطس واظهار الشكر .

يرحمك الله ، كلمة دعائية ينطق بها اذا عطس احد .

استغفر الله ، لاظهار التوبة الى الله تعالى من الذنوب .

فى سبيل الله ، عند اعطاء الصدقات .

بشكر مجلة استريت يات
يوليو ١٩٨٦ م

ويتطلب الاصلاح الاجتماعي ان يسود فى المجتمع تراحم وتكافل ، فلا يكون فيه صراع بين الطبقات ، وانما تقارب بينها . وفهم واقتناع بعلة الفوارق الطبيعية المحدودة بينها بحيث لايكون ثمة حقد أو حسد ، وانما تبادل منافع وخدمات فى اطار من المصلحة العامة . ويقتضى الاصلاح الاجتماعى أن تسود العلاقة بين الحاكم والمحكومين ثقة متبادلة .

تلك هى مقومات الاصلاح الاجتماعى ومتطلباته ، وقد ادركها الرسول بوحى من الله ومن حسه المرهف ، ثم سلك سبلها فى اطار من تخطيط اجتماعى سليم بنى على أسس منطقية لا يأتيها باطل ، ولايتطرق اليها شك .

لقد ابتدا الرسول سعيه فى سبيل الاصلاح الاجتماعى بان ارسى اكرم وانبل القيم الاخلاقية ، وبلغ من كرم خلقه ان وصفه الله تعالى بقوله : « وانك لعلى خلق عظيم » ، ووصفت ام المؤمنين عائشة ﷺ خلقه حينما سئلت عنه بقولها « كان خلقه القرآن » . وقد تاثر بهذه القيم الاخلاقية سائر المسلمين استجابة لقوله تعالى « لقد كان لكم فى رسول الله اسوة حسنة » . واذ اكتمل الخلق القويم للمجتمع الاسلامى ، فقد ارسيت الدعامة الاولى للاصلاح الاجتماعى .

ونظمت الاسرة بعد ذلك على النحو المستلهم من المقتضيات ، الطبيعية ونفسية للعلاقة بين الزوجين ، وبين كل منهما والاولاد . فالعلاقة بين الزوجين « مودة و رحمة » وليست استبدادا او تسلطا ، وقد ضرب الرسول الكريم المثل الاعلى فقال « خيركم خيركم لاهله وانا خيركم لاهلى » وللزوجة حقوقها على زوجها التى تؤدى لها كرها ان لم تعط لها طوعا : فلها حق الصداق ، ولها حق النفقة ولها حق ارث زوجها ، ولها حق طلب الطلاق فى حالات محدودة يثبت فيها عدم صلاحية الزوجية للبقاء ، ولها اشتراط ان تكون العصمة بيدها . وللاولاد على ابويهم حقوق الارضاع والنفقة والتهذيب والرعاية والتعليم حتى يبلغ الولد اشده .

وحرص الاسلام على تحرير المراة من اى ظلم او حرمان او غبن كانت الاعراف والقوانين تفرضها عليها . بل وما زالت بعض القوانين الاوروبية توقعها عليها : فالمراة لاتزوج الابرضائها ؛ وليس لزوجها على مالها سلطان قط ، ولها ارث اهلها وزوجها ؛ ولها ان تمارس العمل واهليتها كاملة فلا ينقص الزواج منها شيئا ، وهى تحتفظ باسمها وشخصيتها ، فلا تحمل اسم زوجها ولاتذوب شخصيتها فى شخصيته على مثال ماتقره تشريعات اوروبية معاصرة . والاصل ان ثمة مساواة كاملة بين المرأة والرجل فى جميع الحقوق والواجبات ؛ ولكن هذه المساواة لا يمكن ان تكون مساواة حسابية ، وانما هى مساواة اجتماعية يراعى فيها وضع المراة فى المركز الاجتماعى الملائم الذى يتيح لها اداء رسالتها كاملة ؛ والتعبير عن امكانياتها ومواهبها على الوجه الذى يحقق مصلحة المجتمع .

اما رعاية الطفولة ، فأول مظاهره تحريم واد البنات ، والزام الام بارضاع طفلها ، والزام الاب بالانفاق على ابنائه وتهذيبهم ورعايتهم وتوجيههم ولقد ضرب الرسول المثل الاعلى فى العطف على ابنائه واحفاده ورعاية مصالحهم كان حبه لفاطمة ﷺ وعطفه عليها وتقريبه لها مثلا رائعا فى الحنان الأبوى البالغ ، وكان حزنه لوفاة ابنه « ابراهيم » صورة نادرة للمشاعر الابوية البالغة العمق والقوة . وكان عطفه على الحسن والحسين وتواضعه لهما — على تقدمه فى السن وعلوه فى الشان — آية فى عطف الجد على احفاده .

والرسول سعى بعد ذلك جاهدا فى تقريب الفوارق

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك .

دور الرسول الكريم ﷺ فى الاصلاح الاجتماعى

الدكتور محمود نجيب حسنى

ان دور الرسول الكريم ﷺ فى الاصلاح الاجتماعى هو دور بارز واضح لايكاد بيانه يحتاج الى شرح او تفصيل . ويكفى دليلا عليه ان المجتمع الذى قام بفصل جهود الرسول الكريم كان مجتمعا مطمحا تحسده عليه المجتمعات الحديثة ، وان الدولة الاسلامية التى حسدت بعد ذلك هذا المجتمع كانت دولة تكفل لابنائها كل مطالب عيشهم ، بل ويفيض الرخاء عندها . ثم كانت دولة قوية سياسيا وعسكريا واقتصاديا ، فكانت القوة الكبرى فى العالم . ولنا ان نقارن بين هذه الذروة التى بلغها المجتمع الاسلامى بفضل جهود الرسول الكريم ، وذلك الحضيض المتدنى الذى كانت عليه الامة العربية قبل بعثة الرسول . ان هذا الفارق الواسع بين حضيض متدن وذروة عالية يقوم شاهد صدق وحق على الجهود الكبيرة التى بذلها الرسول عليه صلاة الله وسلامه فى الاصلاح الاجتماعى .

ان هذه الملاحظة تجعل من الحق ان نقول ان الرسول عليه الصلاة والسلام كان مصلحا اجتماعيا كبيرا ، بل انه بالنظر الى ضخامة الاصلاح الذى اضطلع به يعد اعظم مصلح اجتماعى فى تاريخ البشرية كلها : ذلك أنه لم يتح لمصلح آخر ان يقطع فى خلال هذه الفترة الزمنية المحدودة المسافة الواسعة بين مجتمع متخلف غاية فى التخلف ومجتمع متحضر بلغ قمة الحضارة . وقد قطعها الرسول فى قوة وحكمة ، فى حزم ورحمة ، فى اصرار وجرأة لم يخرج فيهما على سنة التطور ، ولم يكلف الناس امرا يشق عليهم .

ولنتتبع جهود الرسول فى الاصلاح الاجتماعى لنرى كيف سارت خطى الرسول الكريم فى هذا المضمار وكيف حقق هذا النجاح الضخم الذى اراد له الله ، واوحى له سبله ويسرها له .

ان الاصلاح الاجتماعى يرتكز فى المقام الاول على خلق قويم ، اى على قيم اخلاقية اجتماعية سامية . ويتطلب بعد ذلك اصلاح الاسرة باعتبارها نواة المجتمع . ويتطلب (اصلاح الاسرة) تحرير المراة من اى ظلم او غبن تتعرض له . ويتطلب بعد ذلك رعاية الطفولة حتى يبلغ الطفل اشده و تكتمل له قواه . ويتطلب الاصلاح الاجتماعى تحرير الفرد من الخرافات التى تكبل امكانياته وتحول بينه وبين الانطلاق الى ما فيه مصلحة المجتمع .

الیقین انٹرنیشنل

مَجلّة

دار التصنیف (پرائیویٹ) لمیٹید

دور الرسول الکریم ﷺ فی الاصلاح الاجتماعی .

— ان الرسول ﷺ کان مصلحا اجتماعیا کبیرا .
— ارسی الرسول ﷺ اکرم وانبل القیم الاخلاقیة .
— ضرب الرسول الکریم ﷺ المثل الاعلی فقال : خیرکم خیرکم لاهله وانا خیرکم لاهلی .

انما یخشی الله عباده العلماء .

— ان من حق الله علی جمیع العباد ان یخشوه فیؤمنوا به ، واذا آمنوا ، ان یطیعوه ولایعصوه .
— ان من طرق الخشیة من الله التفقه فی الدین .

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Bis-mil- laa- hir- rah- maa nir- ra- heem.
In the name of Allah, theAll Compassionate, the Most Merciful

QUR-AAN AND SUNNAH

Indeed, the Best **Word** is the **Word of Allah** (i e. **Qur-aan-e-Majeed**) and the Best Guidance is **Sunnah** of the **Holy Prophet Muhammad** (*Sallallahu-'alaihi-wa-sallam*) And the Best deeds are those declared definite and imperative (according to Qur-aan and Sunnah) And the Worst deeds are those invented by man himself (as part of **Religion**) and all such self-invented formulations are Innovations (*Bid-'at*) and every Innovation (*Bid-'at*) leads a man to **Eternal Hell-Fire.**

And who is more excellent in speech than the one who calls towards Allah while he himself does righteous deeds and says: Admittedly I am from the obedient ones (*Muslims*). **(Al-Qur-aan 41:33)**

Explanatory Note :-

Whoever invites people towards Allah deserves great honour and is worthy of being listened to His words are held in the highest esteem as evidenced below -

(a) That he calls people to Allah (the "Truth of Allah") without involving his 'self', in any way

(b) Every deed of his is based on Righteousness showing no divergence between his preaching and his conduct (i e his own words and actions), and

(c) He asserts himself as a Muslim, meaning that he associates himself with the 'Will of Allah', as if he is the full embodiment of Islam, as ordained by Him (Allah) and adopted by His Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*

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In the name of Allah, The All-Compassionate, the Most-Merciful

BASIS OF CONSTITUTION ON MORALITY AND SPRITUALITY

It generally nibbles the mind of all why the highly developed countries, which are in possession o fully developed ideologies and exhaustive constitutions, are not successful in solving the problems of humanity In spite of overall research facilities for examining human wants and problems, ways and means for thei satisfaction and also constitutions fully subordinated to human desire, their citizens are clamouring for something which they do not have Even the undue elasticity of the constitution in consideration of human whims anc wishes, they could not quench the thirst of man Although the people have been loaded with gold and glamour added by continued novel inventions, to give them all possible satisfaction in all fields of life, there is dearth of contented souls

In fact, the ideologies, and the constitutions that have been made under them, have been devoted tc the needs of man The constitutions do possess elasticity, brevity, practicability, suitability to the current time but only for man in his status as man-in-this-world and not as a superior creature Thus their aim is "what man needs" and not "what he should need" The concept of "what he should need" emerged from the concept of "what man needs" after scrutiny by the rules of morality and spirituality

Since a man is more inclined to vices and evils, being weak by nature and formation, "what he needs" may not be good for him Therefore, anything based on this would not be sound and safe Man has always tried to break through the moral and spiritual barriers for a freedom which is dangerous and detrimental to him, his position and his society Hence man is incompetent to find basically what is good for him and what is not

Knowing this fact, all Divine religions disclosed to man his good and bad but their followers made one or other necessary amendments into them in the light of "what he needs" In the last, those broad and basic principles of human welfare were given to Islam in the famous Divine Book of Quraan Majeed with stroke of finality As such, the only Divine codes that still exist are in Islam and would continue till this world exists. This is possible because Allah has taken the responsibility for the accuracy of the Divine Book and its teachings

The famous and highly propagated ideologies of Capitalism, Communism, Socialism and even Democracy have no Divine inspiration. They were made and presented by man himself solely with the help of his own mind Compelled by this nature and formation, he gave preference to "what he needs" Hence his ideologies allowed him to work on his own free will -- even to go to the sea and drown himself They helped him in achieving material progress and clearing the obstacles of morality, spirituality and ethics from his way

The worldly aims in them have in fact degraded man and digressed him from the path of Truth. They rather put man on run to grab wealth and world by ignoring the real aim of life

The man has come to this world as Allah's deputy to glorify Him for His kindness and unlimited gifts and bounties. The worldly ideologies set him on the path which leads him to no-where These ideologies gave him constitutions and way of life that circle round his own 'Self' and his own need The constitutions prepared a citizen and provided him opportunities to exert for investigating the innumerable bounties of the Almighty-Allah with nominal "thanks" and glorified man and his activities for the presence of all this in the world

Worldly constitutions when put into operation, bring problems after problems In their worldly pursuit, the expected evils and ills appeared on the surface These constitutions absorbed those evils by 'sanctifying' them as the bubbles of progressive life Thus they solved the problem of all evils once for all Even 'evil' did not remain 'evil' in their eyes

The most adoring qualities of humanity -- ethical, moral and spiritual values -- were sacrificed at the altar of man's lust

The Divinity of Islam kept the believers stuck to the concept of "what man should need" and never allowed man to bend to the concept of "what man needs"

As already explained, "what man should need" is not within the competency of man to determine Hence Almighty Allah gave us the basic principles, in the sphere of which we have to work These Divine principles always insist on the welfare of man and fully appreciate his needs and wants The needs and demands which jeopardize man's materialistic and spiritual life so as to enable him to control himself from falling into the hands of evils In other words, Islamic constitution places at the disposal of man a life where he can avail of the material life to the maximum extent while keeping his communion with his Creator

Even in the dark days when evils are being called social 'beauties', the ideology of Islam is inviting humanity for shelter Under its glorious and Divine codes, it can still regenerate human soul which is dying for real life. It provides a life which ends in peace and prosperity in this world as well as in the life after death

As a Muslim, our wants -- whether personal, national, collective, social -- vary basically from similar wants of other nations and countries While striving for their satisfaction, we have two aims -- to raise the status of man to a high and noble standard and, side by side, to work for a prosperous and successful life after death. Decidedly, the followers of other religions do not believe in this reality and take the world as an end in itself. Hence they adore their lives in this world and forget their lives after death Their ideologies serve them to this extent and their constitutions are wrought with this aim. Contrarily, a true Muslim never sets aside the two aims in any case and at any cost While engaged in worldly activities, he keeps a look on his "future" i e **'Life after Death'.**

As such, the Islamic ideology and Islamic constitutions are one in substance A Muslim has always available with him the broad principles of Islamic ideology to form a constitution But the two aims mentioned above are not lost sight of in order to keep humanity at its noble status The moment we leave either of them, we begin to stumble like the followers of other ideologies

ISLAM AND MENTAL HEALTH

By Dr. Abdul Karim M. Naik

In the course of my psychiatric practice and social interactions, I had several occasions to examine the practical relevance of Islam to Psychiatry and Mental Health care And out of the results achieved, I am more than convinced that faith in Islam can substantially contribute to Mental Health. This is my credential to deal with my topic "Islam and Mental Health"

Studies made by Carl Jung has confirmed that people with faith in Allah are less prone to psychiatric ailments, and his studies particualarly relate to Christians The power of prayer has also been confirmed by the noble prize winning biologist Alexis Carrel Similarly, the beneficial effects of Yoga in bringing about peace and poise to people have also been established.

Never before have so many millions, Muslims as well as non-Mulsims all over the world, been more anxious to gain a contemporary understanding of the basic tenets and fundamentals of Islam and their credible relevance in the various solutions, we seek for The world of today, faced with the successes and dangers of Science, is yearning to reconcile the materialistic aspect of life with the spiritual. As Psychiatrists, we can more profoundly appreciate "why".

Let us first grasp the related concept on which Islam and Psychiatry or mental health is constituted .-

(a) The word "Islam" means peace, purity, submission (to the will of Allah) and obedience (to His Law). In fact, the greeting **"As-Salamu 'Alaikum"** is not a mere hello, but means "May peace be on you" " Muhammedanism" is a misnomer (construed by the British) Muslims do not subscribe to this definition because Prophet Muhammad ***(Sallallahu 'alaihi wa sallam)*** was only a Messenger of Allah and not the founder of Islam or an **"Avtar of Allah"**.

(b) Quraan is the word of Allah and not of Muhammad *(Sallallahu 'alaihi wa sallam)* It claims to have come to remind you of the forgotton or distorted parts of the previous Scripture, and over a lakh of Prophets (including Christ, Abraham and Moses *Alaihi-mus-salaam)* who were sent to every people in the world since the creation of man

(c) In his book on "The Bible, the Quraan and Science" Dr Maurice Bucaille, an Eminent Medical Scientist of the French Academy of Medicine, says,

> "It is not a faith in Islam that first guided my steps, but simple research for the truth This is how I see it today It were mainly the facts which, by the time I had finished my study, had led me to see in the Quraan a text revealed to a prophet"

What led him to this conviction was the fact taht it would be unthinkable for a man of Muhammad's time to have been the author of such statements on account of the state of knowledge in his days

(d) Dr Bucaille warns that Quraan is not interested to be a scientific book, but it is a religious book, par excellence, and yet within due scientific parameters But concludes that not only does the Quraan agree perfectly to the data discovered by modern science, but it is also remarkably free from the erroneous notions of the time

(e) The Quraan is not a medical text but, from the psychiatric point of view, it is precise and firm about the Self, its control and psychiatric problems such as alcoholism, suicide and homosexuality Many of its statements refer to a marriage, divorce, prostitution, family care, care of orphans and widows, importance of education and govern human relationship to keep the individuals mentally sound and physically well There are pointers towards relationship between psychological factors and somatic diseases

(f) **"Islam"** describes that its way goes beyond the boundaries of what we, in layman's term, call religion It is also an all encompassing political system and a method of social organisation It is a methodology for solving mankind's spiritual, practical and intellectual problems It is,

therefore, a culture and civilisation, and a world view, a living dynamic total system whose values and concepts permeate every aspect of human life and endeavour Nothing is left untouched by these values whether political structure or social organisations, economic concerns or educational curricula, environmental out-look, technological pursuits or needs and requirements and management of physical or mental health needs

(g) Psychiatry is supposed to have a different value structure as compared to that of Islamic value structure This is because psychiatry, or to be more precise western psychiatry is till now having its emphasis on methods and processes, and its overall view, dictated by and reflecting the concern of Western Society and culture

However, psychiatry, in its real broad sense, encompasses every aspect which deals with the recognition, treatment and prevention of mental abnormalities and disorders It deals with illnesses which predominantly affect a person's mental life and behaviour, i.e. his feelings, his thinking, his behaviour, and social relationship Thus, the understanding of every factor that affects the mind and behaviour builds more credible and scientific parameters for psychiatry

In the course of the treatment of many of my Psychiatric Patients, I have found the relevance of the enternal values and concepts of Islam to be quite a dominant factor Objective mental problems solving of such patients has to work within its own paradigm. To harmonise the objectivity of Western clinical practice of pharmacology with an Islamic value structure in Muslim communities is a more profound and worthwhile solution.

(to be continued)

Islamic Mysticism

RELATIONSHIP OF MAN WITH MAN, THE MUSLIMS AT LARGE

The Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*, like other Prophets before him, had received a message and a guidance from Allah for mankind Those who accepted this guidance formed a sort of fraternity, an Islamic Brotherhood or a Muslim Ummah

As long as the Holy Prophet Muhmmad *(Sallallahu 'alaihi wa sallam)* remained alive this **Ummah** proved to be his right hand and it pushed ahead his mission through all adverse circumstances In the absence of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* the responsibility of continuing his mission rested squarely with the Muslim Ummah as a whole

Islamic mysticism prepares the Islamic Brotherhood for this task It equips a Muslim with faith, devotion, good manners and piety. It inculcates in him love and respect for another Muslim because hatred and disunity in their own ranks cannot produce an atmosphere fit for the propagation and preaching of the truth of Islam amongst the non-Muslims It is diametrically opposed to the spirit of the teachings of Islam to have disruption and bitterness prevailing in the very ranks and files of Muslims Quraan Majeed says

"And hold fast, to Allah's rope and be not divided "(3 103)

Hazrat Abu Musa Ash'aree *(Razi Allah anhu)* is stated to have heard the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* saying·

"The relation of a Muslim with another Muslim is like a strong building, one portion of which strengthens the other"

Then the Prophet *(Sallallahu 'alaihi wa sallam)* intertwined the fingers of one hand into those of the other one (implying complete unity) (Bukhari).

There is another Tradition narrated by Hazrat No'maan Bin Basheer *(Razi Allahu anhu)* that he heard the Holy Prophet *(Sallallahu 'alaihi wa sallam)* saying

"All Muslims are like one body, if an eye is sore the whole body feels the pain, if the head aches the entire body shares the trouble (Muslim)

Allah says in Quraan Majeed.

". Indeed the most God fearing of you is the most honourable of you in the sight of Allah. .." (49·13).

Righteousness

Righteousness, in fact, lies in the fear of Allah and care for the accountability in the Hereafter. It is an attitude of the mind and condition of the heart It is not worthwhile, therefore, to deprecate or hate another person Who knows how pious and God-fearing is the heart or mind of the man whom one looks down upon?

Hazrat Abu Hurairah *(Razi Allahu anhu)* is reported to have heard the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* saying

"Every Muslim is brother of another Muslim Hence he should neither persecute him, nor leave him helpless for being persecuted by others nor hate him" (Muslim)

It is narrated by Hazrat Huzaifa *(Razi Allahu anhu)* that he heard the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* saying

"One who does not care for the problems and matters of the Muslims is not from amongst them" (Tibrani)

The Muslims of today should pause a little and ponder how far they are taking pains in solving problems of their brethren and mitigating their sufferings and worries

Hazrat Anas *(Razi Allahu anhu)* reports the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* saying

"By God, in whose possession is my life, no one can be a faithful Muslim unless he likes for his Muslim brother what he likes for himself" (Bukhari)

It is, therefore, binding upon every Muslim to be very considerate in relation with his other brethren-in-Islam and always be helpful to them

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Women in Islam

UP-BRINGING OF CHILDREN

IN A BEFITTING MANNER

Imparting proper education to children has been the foremost responsibility of every parents in all ages Children represent the future of humanity Nourishment of their body and soul on healthy lines today will guarantee a happy and prosperous society of tomorrow Their character, traits and disposition, likings and dislikings, habits and idiosyncrasy easily reflect upon the nature of the world they may build when they are grown up

The mind and heart of a child are very receptive to the impressions of the conditions of life and circumstances surrounding them These imprints last in their memory for the whole of their life-time and the conclusions that they draw in their mind determine the nature of their character. They are like raw material which can be moulded in any desirable form and shape. That is why special care is needed to inculcate good habits and sterling qualitites in them so that they prove a blessing to the parents as well as to the Society

Nowadays most of the people are devoting their time and energy towards accumulation of wealth and other material benefits They have no spare time to pay attention to spiritual values They forget that the basis of humanity lies in recognition, maintenance and development of human relations Man does not like to live in isolation, he is a social being and fond of society He is, by nature, inclined to cultivate good social habits in order to live and flourish in peace Mere pursuit of wealth at the cost of human relations indicate wrong mental attitude, which needs a change

Experience stands witness that the poorer and less resourceful class of people pay more respect to their parents and other elderly persons and express more sympathy, love and sincerity to their relatives, friends, neighbours, as compared to the affluent ones Accumulation of wealth becomes a curse if human relations are thereby ignored. To such persons family life is full of strife, turmoil and discord Their children are

usually short of manners and culture. They become wayward, un-manageable and wild in temperament bringing calumny and bad name to the parents

Poverty indeed breeds many evils. In most of the backward countries where poverty is universally rampant, parents are impelled to send their minor children to work in factories to earn nominal wages. They work hard far beyond the scheduled factory hours, spoiling their health for the sake of a little extra money The age which needed liberty and time to play, so essential for their physical growth, is passed, out of compulsion, in the polluted environment of factories the illeffect of which is worst on children of tender age

Islam does not approve of this sort of individual and social behaviour. It lays strong emphasis upon character building of children Contentment is one of the sterling qualities in man which Islam teaches in order to check the unbridled instinct of greed. Islam does not preclude man from striving in life. By striving hard he ives his wife and children protection from hunger, ignorance and disease. Quraan Majeed says

"and that for man is nothing but what he strived for, and hat his effort is soon to be shown him". (53:39-40)

To throw children to the igour of industrial labour for fear starvation is like administering ow poison to them. It brings to ind the Quraanic verse.

HOW TO OFFER PRAYER

(A complete mode of offering prayer)

When you make a resolve to offer a Prayer, you should first of all purify your body from pollution and contamination of every type

Next, with a pure and clean dress on and with the face in the direction of **Qibla** you should stand with your feet apart from each other with a span space in between

Now recall to mind which prayer you have to offer For example, if you intend to offer the Morning Prayer, you should make or pronounce the intention (in your heart) accordingly If you uttered the words of **Niyyat** audibly, it is even better Now raise up your hands to the ears, with the palms and fingers, facing the **Qibla** and the thumbs touching the lob of the ears and with fingers wide open

In such a posture, saying **Allahu-Akbar** you should clasp your hands together under just the navel, placing the back of the leftpalm under the palm of the right hand, hold your wrist with your thumb and the little finger and the remaining three fingers resting on the wrist Keep your look on the site for prostration After you have clasped your hands, begin the **Sanaa** then repeat **Ta-'aw-wuz**, followed by **Tas-mi-yah** and **Alhamd.** When you finish **Alhamd,** say **"Ameen"** inaudibly Now take up any other **Soorah** or one long Verse of three short Verses of Quraan Majeed provided that whatever you recite, do it with grace, self-composure and in proper form Do not be hasty and impatient

Note: If you are led by an **"Imaam"**, you should not mutter anything after **Sanaa** and remain quiet

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"And kill not you children for fear of poverty We provide for them and for you Surely to kill them is a great sin" (17 31)

Islam lays emphasis on proper bringing up of children A child, if not given proper education, might turn into an atheist, or a pagan, a polytheist, or an idolator

The Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* is reported to have said

"A child is born as a Muslim, it is the parents who afterwards make him a Christian, a Jew or an infidel" (Bukhari)

It is a human virtue to aspire for bringing up the families in righteousness In Quraan Majeed a Muslim is, therefore, enjoined to pray as

"And those who say. O our Lord, grant us the joy of our eyes from our wives and our offspring and make us leaders of the pious", (25 74)

".. and be gracious unto me in (the matter of) my offsprings, " (46 15)

Now go in for **Rukoo'**. Saying **Allahu-Akbar** hold your knees fast with normally opened fingers, keep your back in level in such a way that if a cup of water is placed thereon it will not fall down. Keep the head in level with the back neither higher nor lower. Keep your arms off the ribs and the shins erect In this posture, utter the **Tasbeeh "Sub-haa-na-Rab-bi-yal 'Azeem"** meant for **Ru-koo'** thrice or five times

Then stand erect while you mutter **Tasmee'** and say **Tahmeed** as the case may be (The **Imaam** should say only **Tasmee'**; **muqtadee** only **Tahmeed**, and the **Munfarid** should say both **Tasmee'** and **Tahmeed**)

Go in for prostration **(Sajdah)** now, saying Allahu-Akbar, first place your knees on the ground, next the hands, then the nose and last of all the forehead keeping your face between the palms and with the thumbs kept parallel to the ears The fingers should remain close so that their ends should be facing the **Qiblah.** The arms should remain off the ribs and the belly off the thighs Do not place the arms in full length on the ground The body should rest only on the palms In the course of prostration **(Sajdah)** say the prescribed **Tasbeeh "Sub-haa-na-Rab-bi-yal A'-laa"** thrice or five times Now first raise up your forehead, next nose, then the hands and last of all saying **Allaahu-Akbar** get up in a sitting posture and sit down straight, for a while It is called **Jalsah.** Again, say **Allaahu-Akbar** and to go in for the second prostration in the like manner and again saying **Allaahu-Akbar** stand up As you stand up, first raise your forehead, then your nose and then the hands and lastly your knees and stand up taking help from the forepart of your feet.

Now, again clasp your hands in the same manner as you did previously and repeat **Bismillah, Soo-ra-tul-Faa-ti-ha** and some other Soorah. If you are led by an **Imaam**, do not repeat anything, stand still Again, go in for **Ru-koo', Qaumah, Jalsah,** and the second **Sajdah** (prostration) as you did previously

Getting up from the second **(Sajdah)** prostration, sit on your leftfoot erect The finger tips of both the feet should remain turned in the direction of the **Qiblah**; both the hands be kept on the thighs and **At-tahiyyaat** be recited When you reach the expression **'Ashhadu-al-laa'**, make a circle with the help of the right thumb and the middle finger and close up your little finger and the ring-finger and raising up your index finger point out at **laa i-laa-ha** and bend it down on **il-lal-laah** and keep the circle intact till the end If it is a two **Rak'aat** Prayer, read **'Tashahhud'** followed by **Durood** and last of all read **Du-'aa.** Now saying **Salaam** first on the right and then on the left, end the prayer. When you say **Salaam** on the right, wish well (in mind) to the Angels and devotees of the right and when you say **Salaam** on the left wish well to those of them on the left Include the **Imaam** as well in your invocation, whatever side he is The **Imaam** should wish well the **Muqtadees** on his both sides

If, it is a three, or fou[r] **Rak'aat** Prayer, recit[e] **'Tashahhud'** and then instead o[f] reciting **Durood** after it, you should get up on your legs and perform the third and fourt[h] **Rakaat,** as prescirbed and end the Prayer with **Salaam** in the prescribed way

After you have finished your Prayer, beseech any **Du-'aa** of the following or add whateve[r] you wish either in Arabic or in your own language .-

a) Al-laa hum-ma an-tas-sa-laam wa min-kas-sa-laam Ta-baa-rak-ta yaa zal-ja-laa-li wal-ik-raam

b) Al-laa hum-ma a-'in-nee-'alaa zik-ri-ka wa shuk-ri-ka wa hus-ni 'ibaa-da-tik

c) Laa-ilaa-ha il-lal-laahu wah-da-hoo laa sha-ri-ka lahoo. la-hul mul-ku wa la-hul-ham-du wa hu-wa-'a-laa kul-li shai-in-qa-deer **(Aameen).**

__Translation :-__

a) O Allah! Thou art the Protector and Thou impart blessings on us O Allah! Thou art the most High, the Glorious and the most Generous

b) O Allah! I seek help to remember you and to offer You my gratitude and to worship You in excellent manner

c) There is no god but Allah and He is One and has no partner It is He to Whom belongs the Kingdom (of all worlds) and for Him are all the Praises -- and it is He who has power on all things

AL-FIQH-UL-ISLAMI
(Islamic Jurisprudence)

ABLUTION (WU-ZOO)

Human body is the outer garment of the soul and just action adorns the soul. Islam lays utmost emphasis on ritual purification of body In fact, it is a pre-requisite of Prayer Allah has ordained in the Holy Quraan

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ
(سورۃ المائدہ: ۶)

"O you who believe when you stand for prayers (salat) then wash your faces, and your hands up to the elbows, and wipe your heads, and wash your feet up to the ankles (5 6)

Obligatory acts (Faraiz) of Wuzoo : In pursuance of this Divine precept, Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* set a detailed routine of performance of Ablution According to the above cited Quranic verse Obligations (**Faraiz**) of Ablution are four, namely, (i) washing of face, (ii) washing of hands upto elbows, (iii) **Masah** of the head, and (iv) washing of feet upto the ankles.

Sunnahs of Wu-zoo : According to sunnah, the practice of Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* the rituals of Ablution should be performed as explained below

For the purpose of making Ablution, one should seat himself conveniently on some raised place, preferably facing Ka'bah, and start with reciting: **Bis-mil-la hir-rah-maan-nir raheem** (In the name of Allah, the All Compassionate, the Most-Merciful)

First of all, both the hands up to wrists should be washed three times Then clean and rinse the inner mouth thrice and brush the teeth with a **Miswaak.** If **Miswaak** in not available, a brush made of permissible material only that is, excluding such stuff as bristles, may be used Failing this also, teeth can be clean-rubbed with the help of fingers or a piece of coarse cloth Then gargle thrice Please note while observing fast, gargling is not allowed

Next, the inner part of the nose should be washed and cleaned with the left hand, thrice When fasting, water should not be allowed to go beyond the soft bone of the nose

Farz (i) : After washing the nose, the face should be washed thrice wetting the forehead from the hair of the head upto the portion underneath the ears The first wash is **Farz** (Obligatory), the rest two are **Sunnah** and we have to adopt **Sunnah.** Any portion of the face must not be left dry

Farz (ii) : Next, each arm should be washed thrice upto and including the elbow, the right arm being the first The first wash is **Farz** (Obligatory), the rest two are **Sunnah.** Pass fingers of the one hand between the fingers of the other hand not leaving any spot dry.

Farz (iii) : Then perform the **Ferz** (Obligatory) **Masah,** that is, wet hands should be passed over to wipe gently not less than one-fourth part of the head and complete head as **Sunnah** and thereafter the first finger of the right hand should be moved in the right ear, and that of the left hand in the left ear, simultaneously, and in the same process thumbs should be passed over the back of the ears Then proceed in continuation to pass the backs of the hands over the hind part of the neck only, excluding the fore-neck The entire process of **Masah** has to be completed once as a single operation, that, is fresh water should not be used in between

Farz (iv) : Lastly, wash thrice the feet, the right one first and the left one next, up to and including the ankles The first wash is **Farz** (Obligatory), the next two are **Sunnah.**

The little finger of the hand should be passed between the fingers of both the feet beginning from the little finger of the right foot and ending with the little finger of the left foot to avoid dryness in between the fingers

This is the form and method of Ablution (**Wa-zoo**) as prescribed by the Quraan and **Sunnah.** After completion of **Wu-zoo** recite

اللّٰهُمَّ كَمَا طَهَّرْتَنَا بِالْمَاءِ
فَطَهِّرْنَا مِنَ الذُّنُوبِ

"Al-laa-hum-ma ka-maa-tah-har-ta-naa bil-maa-i-fa-taa-hir-naa mi-naz-zu-noob".

(O Allah you have purified me with water, similarly purify me from sins) Ameen.

CHAPTER 74

SOO-RA-TUL-MUD-DAS-SIR

(Continued from September 07, 1997 Issue)

رکوع ۱ متبع من العدد السابق

English	Transliteration	Arabic
21 Then he looked (around);	*21. Sum-ma na-ẓa-ra*	ثُمَّ نَظَرَ
22 Then he frowned and scowled,	*22. sum-ma 'a-ba-sa wa ba-sa-ra;*	ثُمَّ عَبَسَ وَبَسَرَ
23 Then he turned his back and was puffed up with pride	*23. sum-ma ad-ba-ra was-tak-ba-ra*	ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ
24. Then he said This is nothing but sorcery handed down (from old)	*24. fa-qaa-la in haa-zāa il-laa siḥ-ruiny-yu'-sa-ru.*	فَقَالَ إِنْ هَٰذَا إِلَّا سِحْرٌ يُؤْثَرُ
25 This is nothing but the word of a man	*25. In haa-zāa il-laa qau-lul-ba-shar.*	إِنْ هَٰذَا إِلَّا قَوْلُ الْبَشَرِ
26 I shall cast him into SAQAR-(Hell Fire)	*26. Sa-uṣ-lee-hi sa-qar.*	سَأُصْلِيهِ سَقَرَ
27 And what will make you understand what SAQAR is?	*27. Wa māa ad-raa-ka maa sa-qar.*	وَمَا أَدْرَاكَ مَا سَقَرُ
28 (That which) spares nothing and leaves nothing	*28. Laa tub-qee wa laa ta-zar.*	لَا تُبْقِي وَلَا تَذَرُ
29 Scorching (the skin of) man	*29. Law-waa-ḥa-tul-lil-ba-shar.*	لَوَّاحَةٌ لِلْبَشَرِ
30 Over it are (appointed) nineteen (Angels)	*30. 'A-lai-haa tis-'a-ta 'a-shar.*	عَلَيْهَا تِسْعَةَ عَشَرَ
31 And We have not appointed wardens of the Fire except Angels,	*31. Wa maa ja-'al-nāa aṣ-ḥaa-ban-naa-ri il-laa ma-lāa-i-ka-tanw-*	وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً
And We have not set their number, except for the trial of those who disbelieve,	*wa maa-ja 'al-naa 'id-da-ta-hum il-laa fit-na-tal-lil-la-zee-na ka-fa-roo*	وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا

so that those who have been given the Book may feel certain (about it),	*li-yas-tai-qi-nal-la-zee-na oo-tul-ki-taa-ba*	لِيَسْتَيْقِنَ الَّذِيْنَ أُوْتُوا الْكِتٰبَ
and those who believe may increase in faith,	*wa yaẓ-daa-dal-la-zee-na aa-ma-nōo ee-maa-nanw-*	وَيَزْدَادَ الَّذِيْنَ اٰمَنُوْٓا اِيْمَانًا
and those who have been given the Book and the believers may not have (any) doubt (about it),	*wa laa yar-taa-bal-la-zee-na oo-tul-ki-taa-ba wal-mu'-mi-noo-na*	وَّلَا يَرْتَابَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ وَالْمُؤْمِنُوْنَ
and that those in whose hearts is a disease and the unbelievers should say	*wa li-ya-qoo-lul-la-zee-na fee qu-loo-bi-him-ma-ra-ḍunw-wal-kaa-fi-roo-na*	وَلِيَقُوْلَ الَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ وَّالْكٰفِرُوْنَ
What does Allah mean by this parable ?	*ma-z̄aa a-raa-dal-laa-hu bi-haa-zaa ma-s̤a-laa.*	مَاذَآ اَرَادَ اللّٰهُ بِهٰذَا مَثَلًا
Thus does Allah let astray whom He wills,	*Ka-zaa-li-ka yu-ḍil-lul-laa-hu mainy-ya-shāā-u*	كَذٰلِكَ يُضِلُّ اللّٰهُ مَنْ يَّشَآءُ
and guides whom He wills	*wa yah-dee mainy-ya-shāā'*	وَيَهْدِيْ مَنْ يَّشَآءُ
And none knows the hosts of your RABB (Guardian-Lord) but He.	*Wa maa ya'-la-mu ju-noo-da rab-bi-ka il-laa hoo.*	وَمَا يَعْلَمُ جُنُوْدَ رَبِّكَ اِلَّا هُوَ
And this is nothing but a Reminder to mankind.	*Wa maa hi-ya il-laa zik-raa lil-ba-shar.*	وَمَا هِيَ اِلَّا ذِكْرٰى لِلْبَشَرِ
SECTION 2	***RU-KOO' 2***	ركوع ٢
32. Indeed no, (I swear) by the moon,	*32. Kal-laa wal-qa-mar;*	كَلَّا وَالْقَمَرِ
33. And by the night when it recedes,	*33. Wal-lai-li iz ad-ba-ra*	وَالَّيْلِ اِذْ اَدْبَرَ
34. And by the dawn when it shines forth;	*34. was-ṣub-ḥi i-zāa as-fa-ra*	وَالصُّبْحِ اِذَآ اَسْفَرَ
35. Surely, it (Hell) is one of the greatest (torments);	*35. in-na-haa la-iḥ-dal-ku-bar.*	اِنَّهَا لَاِحْدَى الْكُبَرِ

36. (It is) a warner to mankind,	*36. Na-zee-ral-lil-ba-shar;*	نَذِيرًا لِّلْبَشَرِ ۝
37. For him who wishes among you to advance or to fall behind.	*37. Li-man shāā-a min-kum ainy-ya-ta-qad-da-ma au ya-ta-akh-khar.*	لِمَن شَاءَ مِنكُمْ أَن يَتَقَدَّمَ أَوْ يَتَأَخَّرَ ۝
38. Every soul is pledged for what it has earned,	*38. Kul-lu-naf-sim-bi-maa ka-sa-bat ra-hee-na-tun*	كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ۝
39. Except the followers of the right (hand)	*39. il-lāa aṣ-ḥaa-bal-ya-mee-ni*	إِلَّا أَصْحَابَ الْيَمِينِ ۝
40. (Who will be) in gardens (of Paradise) They shall ask one another	*40. fee jan-naat. Ya-ta-sāā-a-loo-na*	فِي جَنَّاتٍ يَتَسَاءَلُونَ ۝
41. Of the sinners:	*41. ʿa-nil-muj-ri-meen;*	عَنِ الْمُجْرِمِينَ ۝
42. What has let you into SAQAR (Hell Fire)?	*42. Maa sa-la-ka-kum fee sa-qar.*	مَا سَلَكَكُمْ فِي سَقَرَ ۝
43 They (the sinners) shall say We were not of those who prayed	*43. Qaa-loo lam na-ku mi-nal-mu-ṣal-leen;*	قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ ۝
44 Nor did we feed the needy,	*44. Wa lam na-ku nuṭ-ʿi-mul-mis-keen;*	وَلَمْ نَكُ نُطْعِمُ الْمِسْكِينَ ۝
45 And we used to plunge (in idle talk) along with the plungers;	*45. Wa kun-na na-khoo-ḍu ma-ʿal-khaa-i-ḍeen.*	وَكُنَّا نَخُوضُ مَعَ الْخَائِضِينَ ۝
46. And we used to belie the Day of Judgement,	*46. Wa kun-naa nu-kaz-zi-bu bi-yau-mid-dee-ni*	وَكُنَّا نُكَذِّبُ بِيَوْمِ الدِّينِ ۝
47 Until the inevitable (death) overtook us	*47. ḥat-tāa a-taa-nal-ya-qeen.*	حَتَّىٰ أَتَانَا الْيَقِينُ ۝
48. Then the intercession of the intercessors shall not benefit them	*48. Fa-maa tan-fa-ʿu-hum sha-faa-ʿa-tush-shaa-fi-ʿeen.*	فَمَا تَنفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ ۝
49. What has happened to them that they are turning away from the Reminder.	*49. Fa-maa la-hum ʿa-nit-taz-ki-ra-ti mu ʿ-ri-ḍeen.*	فَمَا لَهُمْ عَنِ التَّذْكِرَةِ مُعْرِضِينَ ۝

Translation	Transliteration	Arabic
50. **As if, they were startled asses,**	*50. Ka-an-na-hum hu-mu-rum-mus-tan-fi-ran-tun*	كَأَنَّهُمْ حُمُرٌ مُّسْتَنفِرَةٌ
51 Fleeing from a lion ?	*51. far-rat min qas-wa-rah.*	فَرَّتْ مِن قَسْوَرَةٍ
52 But every one of them wishes to be given scrolls spread out.	*52. Bal yu-ree-du kul-lum-ri-im-min-hum ainy-yu'-taa su-hu-fam-mu-nash-sha-rah:*	بَلْ يُرِيدُ كُلُّ امْرِئٍ مِّنْهُمْ أَن يُؤْتَىٰ صُحُفًا مُّنَشَّرَةً
53. No, but they do not fear the Hereafter	*53. Kal-laa. Bal-laa ya-khaa-foo-nal-aa-khi-rah.*	كَلَّا ۖ بَل لَّا يَخَافُونَ الْآخِرَةَ
54. No, this is surely a Reminder,	*54. Kal-lāa in-na-hoo taz-ki-rah.*	كَلَّا إِنَّهُ تَذْكِرَةٌ
55. So he, who wills, may remember it,	*55. Fa-man shāa-a za-ka-rah.*	فَمَن شَاءَ ذَكَرَهُ
56. But they shall not remember it unless Allah wills,	*56. Wa maa yaz-ku-roo-na il-lāa ainy-ya-shāa-al-laah.*	وَمَا يَذْكُرُونَ إِلَّا أَن يَشَاءَ اللَّهُ
He is Worthy to be feared and He is Able to forgive	*Hu-wa ah-lut-taq-waa wa ah-lul-magh-fi-rah.*	هُوَ أَهْلُ التَّقْوَىٰ وَأَهْلُ الْمَغْفِرَةِ

COMMENTARY

VERSES 21-25 : Then he looked (around), frowned and scowled and turned his back with arrogance and called the Holy Qur-aan mere sorcery handed down from old He said that the Qur-aan was not a Divine Revelation, but it was a human composition, (meaning thereby that the Holy Prophet ***(Sallallahu 'alaihi wa sallam)*** had himself composed it)

VERSES 26-30 : Now Allah describes in these Verses that He shall throw him in Hell-Fire which shall neither let the victims live nor die, i e., when burnt he will be revived to life again and again It shall distort man's body by burning Nineteen Angels are appointed to look after the affairs of Hell, **"Malik"** being their head.

VERSE ' 31 : The administrators of Hell will be Angels, nineteen in number Commentators say, as pointed out in Verse No 30, that this number contains some mysteries intended to put the faith of the disbelievers to test and to strengthen the Faith of the believers

This is to show how Allah guides on to the straight path whom He wills and leads astray whom He wills. Yet those in whose hearts is some disease and the disbelievers will raise questions about the wisdom of the similitude implied in this number. As regards Allah's Army (of Angels), none except its Creator, Allah,

knows its exact number and the power of His army. Allah has mentioned the number nineteen of the Angels who are the wardens of Hell, only as a token of His Omnipotence and Omniscience and by way of instruction and warning In truth the Angels of Allah are countless and their count is known only to Almighty Allah

VERSES 32-38 : Swearing by the Moon and by the Night when it withdraws, giving place to the bright morning, Allah says that Hell is one of the greatest signs of the Day of Resurrection and therein lies an admonition for mankind, so that those who want to go ahead and enter Paradise should do good deeds. On the other hand, those who want to lag behind by committing sins shall qualify themselves for Hell Every soul stands pledged (i e is responsible) to its acts and deeds

VERSES 39-47 : The inmates of Paradise secure from the torture of Hell, shall be asking one another about the criminals. They shall put this question to them What drove you to Hell? The criminals shall reply, saying We were not among those who prayed, fed the hungry and the poverty-stricken lot of the people. We indulged in vain and idle talks, with such talkers and, what is more, we denied the Day of Judgement, until we were face to face with Death, about which there is no doubt

There are many Verses in the Holy Quran in which the word الیقین has been used. This word means *something which is inevitable However, there are two Verses in the Holy Quran in which it has been interpreted* to mean death One is the verse under study and commentary and the other is verse No.99 of **Soo-rah** 15 -- **Al-Hijr**, vis., وَاعْبُدْ رَبَّكَ حَتّٰى يَأْتِيَكَ الْيَقِيْنُ , meaning And worship your Lord until death visits you (15·99)

DEATH has been called اَلْيَقِيْنُ (Certainty) probably because of all the events of life it is the most certain event Believers or unbelievers all have unflinching faith in its occurrence Another reason that occurs to the mind for interpreting the word اَلْيَقِيْنُ to mean DEATH is that many things and events about which man remains suspicious become evident on leaving this world and entering the next world We believe in the existence of Angels, but it occurs in the **Ahadis** that a dying man sees them with his own eyes The world which is known as عَالَمُ الْغَيْبِ (the unseen world) will become for us after DEATH, عَالَمُ الشَّهَادَةِ (the world clearly seen)

VERSES 48-52 : There is no hope of salvation for a man who dies in a state of disbelief and no intercession, whatever its source, will be accepted for him

وَ اتَّقُوْا يَوْماً لَّا تَجْزِىْ نَفْسٌ عَنْ نَّفْسٍ شَيْئاً وَّ لَا يُقْبَلُ مِنْهَا شَفَاعَةٌ
وَّ لَا يُؤْخَذُ مِنْهَا عَدْلٌ وَّ لَا هُمْ يُنْصَرُوْنَ ○(سورة البقرة : ٤٨)

> "And guard yourselves against a day when no soul will avail another soul in the least neither will intercession be accepted on its behalf, nor will compensation be taken from it, nor will they be helped " (2 48)

Why do these disbelievers, then, turn away from advice and admonition? They can be compared to startled and frightened asses running away from lions chasing them These disbelievers, hardened in disbelief, are not prepared to accept the Message of Islam as true In their contumacy, they want that the Message should be put up before them written on open leaves of paper

VERSES 53-56 : This can never happen. This is a vain desire; in fact they are not afraid of the Hereafter and this is because they do not believe that after death men will again be raised up to a new life for rendering accounts for their deeds done in the life of the present world They are so perverted in their contumacy that even if open leaves containing Divine Words are put before them, as they are demanding, they shall not accept the truth, as Allah has said in the Holy Quran at another place :

وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالَ الَّذِينَ كَفَرُوا
إِنْ هَٰذَا إِلَّا سِحْرٌ مُبِينٌ ۞ - (سورة الانعام: ٧)

"Had We sent down to you (O Muhammad) a book (written) on paper which they could feel with their hands, those who disbelieve would say This is manifest magic " (6 7)

The Quraan has been sent down as an admonition for everyone He who desires to take advice may do so, but none can take advice, unless Allah wills that he should take advice and reform himself Allah has said in another Verse:

إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ۞ لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ ۞
وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ۞ (سورة التكوير: ٢٧-٢٩)

"This (Quraan) is nothing but a Reminder for the worlds, for him among you who desires to take the straight path (of Islam), but you cannot desire this unless Allah, the Lord of the Worlds also desires (that) " (81.27-29)

As appears from these Verses, words of advice benefit only those whom it is Allah's will to guide All guidance ultimately depends on Allah's will It is seen that He favours with His guidance only those who are God-fearing, submissive and modest in their dealings and behaviour, but He withholds His guidance from those who are proud, obstinate and hard-hearted

The closing Verse declares that Allah Alone deserves that He should be feared and He Alone has the power and ability to forgive sinners when they repent for their sins and beg Allah's forgiveness

Allah Alone knows what is right وَاللَّهُ أَعْلَمُ بِالصَّوَابِ

Morals to draw from this Soo-rah :

1. All should believe in Allah and His Prophet *(Sallallahu 'alaihi wa sallam)* and try to protect their beliefs with Righteous Deeds.

2. Everything depends on Allah's will so He Alone should be feared and approached for help in all matters in this world as well as in the Hereafter **"Ameen"**

المرء في الله تعالى والخلق لا يملك الا ان تنطلق جوارحه بالتسبيح والحمد ، مؤكــدا ايمانه ، ومبينا استسلامه وخضوعه . وعندما يفكر المرء هذا التفكير فانه لابد ان يعجب اشد العجب من الذى ينأى عن طريق الايمان . ويكفر بالله .

وفي هذه الاية تعجيب من هؤلاء الذين يكفرون اساسه تأكيد حقيقة الخلق ، وربطها بزمن معين . فالارض خلقت « في يومين » وخلقت الجبال ، ووضعت البركة في الارض ، وقدرت فيها اقوات المخلوقات التى تسكنها « في اربعة ايام » ترى ما هي هذه الأيام ؟ يقول صاحب « الظلال » في معرض تعليقه على هذه الآية :

إنه يذكر حقيقة خلق الأرض في يومين . ثم يعقب عليها قبل عرض بقية قصة الأرض . يعقب على الحلقة الأولى من قصة الأرض . « ذلك رب العالمين » . . وأنتم تكفرون به وتجعلون له اندادا . وهو خلق هذه الأرض التى انعم عليها . فـأى تبجح وأى استهتار وأى فعل قبيح ؟ !

وما هذه الايام : الاثنان الذان خلق فيهـا الارض . والاثنان الذان جعل فيهـا الرواسي وقدر فيهما الاقوات ، واحل فيهما البركة . فتمت بهما الايام الأربعة ؟

إنها بلا شك ايام من ايام الله التى يعلم هو مداها . وليست من أيام هذه الأرض . فأيام هذه الأرض إنما هي مقياس زمني مستحدث بعد ميلاد الأرض . وكما للارض أيام ، هي مواعيد دورتها حول نفسها امام الشمس ، فللكواكب الأخرى ايام ، وللنجوم ايام ، وهي غير ايام الارض . بعضها اقصر من ايام الارض وبعضها اطول .

والايام التى خلقت فيها الارض اولا ، ثم تكونت فيها الجبال ، وقدرت فيها الاقوات ، هي ايام اخرى مقيسة بمقياس آخر ، لا نعلمه ، ولكننا نعرف انه اطول بكثير من أيام الارض المعروفة .

واقرب ما تستطيع تصوره وفق ما وصل اليه علمنا البشرى انها هي الازمان التى مرت بها الارض طورا بعد طور ، حتى استقرت وصلبت قشرتها وأصبحت صالحة للحياة التى نعلمها ، . وهذه قد استغرقت - فيما تقول النظريات التى بين ايدينا - نحو الفى مليون سنة من سنوات ارضنا !

وهــذه مجرد تقديرات علمية مستندة الى دراسة الصخور وتقدير عمر الارض بوساطتها . ونحن في دراسة القرآن لانلجأ الى تلك التقديرات على انها حقائق نهائية فهي في اصلها ليست كذلك . وان هي الانظريات قابلة للتعديل . فنحن لا نحمل القرآن عليها ، انما نجد انها قد تكون صحية اذا راينا بينها وبين النص القرآني تقاربا ، ووجدنا انها تصلح تفسيرا للنص القرآني بغير تمحل . فنأخذ من هذا أن هذه النظرية او تلك اقرب الى مدلول النص القرآني . (من جريدة الشرق الاوسط)

دعـاء اليـوم

اللهم أرنا الحق حقا وارزقنا اتباعه ، وارنا الباطل باطلا وارزقنا اجتنابه ، ووفقنا لمـا تحب وترضى ، واجمع كلمتنا على الهدى والتقوى ، والف بين قلوبنا واختم لنا بالحسنى . اللهم أصلح لنا أمورنا كلها لنعيش حياة ننال فيها رضاك ، ونستقيم فيها على طاعتك يا أرحم الراحمين .

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرْضَى

يَارَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ
هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

سبحان الذى أسرى بعبده ليلا من المسجد الحرام الى المسجد الاقصى » فعلمت انها قد قضت حجها وهى تريد بيت المقدس . فقلت لها انت منذ كم فى هذا الموضع قالت ثلاث ليال سويا » فقلت ما أرى معك من طعام تأكلين قالت « هو يطعمنى ويسقين » فقلت بأى شئ تتوضئين قالت « فان لم تجدوا ماء فتيمموا صعيدا طيبا » فقلت لها ان معى طعاما فهل لك فى الأكل . قالت « ثم أتموا الصيام الى الليل » فقلت « ليس هـذا شهر رمضان » قالت « ومن تطوع خيرا فان الله شاكر عليم » فقلت قد أبيح لنا الافطار فى السفر قالت « ما يلفظ من قول الا لديه رقيب عتيد » فقلت فمن اى الناس انت ، قالت « ولا تقف ما ليس لك به علم ان السمع والبصر والفؤاد كل اولئك كان عنه مسئولا » فقلت قد أخطأت فاجعليني فى حل قالت « لا تثريب عليكم اليوم » يا يحيى فاذا بشهاب كأنهم الاقمار وقد اقبلوا فلما استقر بهم الجلوس قالت « فابعثوا احدكم بورقكم هذه الى المدينة فلينظر ايها ازكى طعاما فليأتكم برزق منه » فمضى احدهم فاشترى طعاما فقدموه بين يدى فقالت « كلوا واشربوا هنيئا بما اسلفتم فى الايام الخالية » فقلت الان طعامكم حرام حتى تخبرونى بامرها ، فقالوا هذه امنا إنها منذ اربعين سنة لم تتكلم الا بالقرآن مخافة ان تزل فيسخط عليها الرحمن فسبحان القادر على ما يشاء فقالت « ذلك فضل الله يؤتيه من يشاء والله ذوالفضل العظيم » .

« يغفر الله لكم » فقلت فهل لك ان احملك على ناقتى هذه فتدركى القافلة ، قالت « وما تفعلوا من خير يعلمه الله » قال فانخت ناقتى فقالت « قل للمؤمنين يغضوا من أبصارهم » فغضضت بصرى عنها وقلت لها اركبى فلما ارادت ان تركب نفرت الناقة فزقت ثيابها فقالت « وما أصابكم من مصيبة فبما كسبت ايديكم » فقلت لها اصبرى حتى اعقلها قالت « ففهمناها سليمان » فعقلت الناقة ، وقلت لها اركبى فلما ركبت قالت « سبحان الذى سخر لنا هذا وما كنا له مقرنين وانا الى ربنا لمنقلبون » قال فاخذت زمام الناقة وجعلت اسرع واصيح فقالت « واقصد فى مشيك واغضض من صوتك » فجعلت امشى رويدا رويدا واترنم بالشعر فقالت « فاقرؤا ما تيسر من القرآن » فقلت قد اوتيت خيرا كثيرا قالت « وما يذكر الا اولو الالباب » فسكت ولم اكلمها حتى ادركت بها القافلة فقلت لها هذه القافلة فمن لك فيها فقالت « المال والبنون زينة الحياة الدنيا » فعلمت ان لها اولادا فقلت وما شأنهم فى الحج قالت « وعلامات وبالنجم هم يهتدون » فعلمت أنهم ادلاء الركب فقصدت بها القباب والعمارات فقلت لها هذه القباب والعمارات فمن لك فيها قالت « واتخذ الله ابراهيم خليلا » « وكلم الله موسى تكليما » « يا يحيى خذ الكتاب بقوة » فناديت يا ابراهيم يا موسى .

(من جريدة الداعى الهندية)

القرآن الحكيم

قل ائنكم لتكفرون بالذى خلق الارض فى يومين وتجعلون له انداداً ذلك رب العالمين .
(فصلت ٩)

عندما يفكر المرء فى الله – سبحانه وتعالى – والكون الذى خلقه ، وقدره ، وجعل كل شئ فيه مخلوقا لغاية معينة وفق نظام متكامل متناسق دقيق . عندما يفكر

لأنها تصدر مصوغة في قالب هدى سيدنا محمد ﷺ وهدى أصحابه .

وإذا أحب الله أحدا أمر الملائكة فينادون الناس أن يحبوا من يحبه الله . . ومن هنا نرى بعض الناس محبوبا في خطابته وكتابته وقوله وعمله ، وفي كل سلوكياته في الحياة ولعلل ذلك عن بحسن الخلق أو الحلم والكرم ، أو شرف النفس ، ولكن أين يرجع ذلك كله إنما يرجع إلى من كان قمة عليا في هذه الخصال ، والذى تمم مكارم الأخلاق ، ولذلك يكون المرء محبوبا في الناس في أقواله وأفعاله قدر تعلقه بخصال النبي ﷺ وشمائله .

اذا جلست إلى بعض - الكتاب والخطباء والمفكرين وتسمع لحديثه ، أو تقرأ كتاباته وجدت نفسك تلتذ بذلك التذاذا قد لا تلتذه بأشهى مأكل أو أفخر ملبس ، وتشعر بنشوة فرح غير قابلة للوصف ، وتجد في خطاباته وكتاباته فوق الجمال الأدبي والمواصفات الكتابية والخطابية والفصاحة اللغوية والبلاغة البيانية ، والجذابية التعبيرية والسحر الأسلوبي ، شيئا لا تكاد تعلله شئ من أوصاف القدح والمدح التي يعرفها الأدباء والنقاد ، ذاك هو طلاوة حب النبي ﷺ والحلاوة التي كسبها عن طريق تشبثه بهديه في القول والعمل . . فهو يتحدث بلسان السيرة النبوية ، ويكتب بقلم صنمه الحب ، وبمداد أعده الغرام وينطق عن تيارة اختزنت أشتات الولاء لدعوته صلى الله عليه وسلم والإخلاص لرسالته ، والحرص على نشر سنته وطريقته ، والاهتمام بتطبيق منهجه على نفسه وعلى الآخرين ، وعلى المجتمع الإنساني حوله .

وبالمقابل تجد أناسا آخرين ، عندهم كل ما يمكن من حسن القول وجودة الكتابة ، وإتقان الخطابة ، وسحر التعبير ، وروعة الأسلوب ، وجذابية الحديث ، والجمال الأدبي ، وعذوبة الأداء . ومع كل ذلك لا تجد عنده من الطلاوة والحلاوة العجيبة التي تجدها عند النوع الأول من الخطباء والكتاب والمفكرين .

ان ذلك بالتأكيد يرجع إلى قدر تعلق الكاتب أو الخطيب أو المبلغ بالنبي ﷺ والحب له والتفاني في الأخذ بسيرته واتباع هديه وطريقته .

ولذلك ، فالكاتب الإسلامي ، والخطيب الإسلامي والأديب الإسلامي ، والداعية الإسلامية ، والعامل في حقل من حقول العمل الإسلامي ، أشد احتياجا إلى هذا الحب ، حتى يستطيع أن يخطب ود الناس ، ويكسب قلوبهم ، ويملك عليهم شعورهم ، ويستغل ذلك كله في القيام بعملية الدعوة .

(من جريدة الداعي الهندية)

المتكلمة بالقرآن الكريم

قال عبد الله بن المبارك . خرجت حاجا إلى بيت الله الحرام و زيارة قبر نبيه عليه الصلاة والسلام أبينما انا في بعض الطريق اذ انا بسواد فتميزت ذلك فاذا هي عجوز عليها درع من صوف وخمار من صوف ، فقلت السلام عليك ورحمة الله وبركاته . فقالت « سلام قولا من رب رحيم » قال فقلت لها يرحمك الله ما تصنعين في هذا المكان قالت : « ومن يضلل الله فلا هادى له » فعلمت انها ضالة عن الطريق . فقلت لها اين تريدين قالت

بسم الله الرحمن الرحيم

بلغ العلى بكماله | كشف الدجى بجماله
حسنت جميع خصاله | صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك .

محبوبية الرسول صلى الله عليه وسلم

اذا كان النبي الأعظم سيدنا محمد ﷺ من المحبوبية لدى ربه بمكان قال فيه القرآن الكريم وهو يخاطب الناس بقوله :

قل إن كان آباؤكم وأبناؤكم وإخوانكم وأزواجكم وعشيرتكم وأموال اقترفتموها ، وتجارة تخشون كسادها ، ومساكن ترضونها أحب اليكم من الله ورسوله ، وجهاد فى سبيله ، فتربصوا حتى يأتى الله بأمره ، والله لا يهدى القوم الفاسقين . (التوبه : ٢٤)

وقوله :

قل إن كنتم تحبون الله فاتبعونى يحببكم الله ...

(آل عمران : ٣١)

وكان محبوبيته فى صحابته رضى الله عنهم ـ وهم الذين رأوه بأم أعينهم ، وشاهدوا ليله ونهاره ، وعاشوا تعامله معهم ومع الأصدقاء والاعداء والأهلين والأقرباء و لاحظوا أخلاقياته دقيقها وجليلها ـ مثالية عجز التاريخ البشرى عن تقديم نموذج لها فى أى عظيم من عظماء التاريخ الإنسانى ، يقول عمرو بن العاص رضي الله عنه : " ما كان أحد أحب الى من رسول الله ﷺ ، ولا أجل فى عينى ، وما كنت أطيق أن أملأ عينى منه إجلالا له حتى قيل لى : صفه ، ما استطعت أن أصفه " .

وهناك قصة زيد بن الدثنة ، التى رواها عروة ، قال « لما أخرج أهل مكة زيد بن الدثنة من الحرم ليقتلوه ، وكان قد أسر يوم الرجوع ، وقال له أبو سفيان بن حرب ـ وهو مشرك يومئذ ـ أ نشدك الله يا زيد أتحب أن محمدا ﷺ عندنا الآن مكانك وأنك فى أهلك ؟ فقال زيد : والله ما أحب أن محمدا ﷺ فى مكانه الذى هو فيه الآن مقيم تصيبه ، شوكة تؤذيه ، وانى جالس فى أهلى » فقال أبو سفيان : ما رأيت أحدا من الناس يحب أحدا كحب أصحاب محمد لمحمد ﷺ » . (رواية ابن إسحاق ـ سيرة ابن هشام ق ٢ ص ١٧٢) .

ولما عاد المسلمون من غزوة أحد إلى المدينة مروا بامرأة من بنى دينار ، وقد أصيب زوجها وأخوها وأبوها مع رسول الله ﷺ ، فلما نعوا لها ، قالت : فما فعل رسول الله ﷺ ؟ قالوا : خيرا يا أم فلان ! هو بحمد الله كما تحبين ، قالت أرونيه حتى أنظر إليه فأشير لها إليه ، حتى اذا رأته قالت : كل مصيبة بعدك جلل . (سيرة ابن هشام ، ق ٢ ، ص ٩٩) .

إذا كان صلى الله عليه وسلم من المحبوبية لدى الله والخلق بهذا المكان ، فإن هذه المحبوبية تنتقل إلى كل من يحبه صلى الله عليه وسلم ، وذلك قوله تعالى :

قل إن كنتم تحبون الله فاتبعونى يحببكم الله .

وتسرى المحبوبية فى كل ما يصدر منه من أقوال وأفعال وحركات وسكنات ، سراية التيار الكهربائى فى الأسلاك

محبوبية الرسول صلى الله عليه وسلم

— قال ابو سفيان : ما رأيت احدا من الناس يحب احدا كحب اصحاب محمد لمحمد ﷺ .

— قل ان كنتم تحبون الله فاتبعونى يحببكم الله .

المتكلمة بالقرآن الكريم

القرآن الحكيم

— عندما يفكر المـــرء فى الله تعالى والخلق لا يمـــلك الا ان تنطلق جوارحـــه بالتسبيح والحمد .

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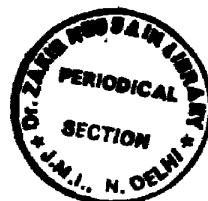
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YAQEEN

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Bis-mil- laa- hir- rah- maa nir- ra- heem.

In the name of Allah, theAll Compassionate, the Most Merciful

QUR-AAN AND SUNNAH

Indeed, the Best **Word** is the **Word of Allah** (i.e **Qur-aan-e-Majeed**) and the Best Guidance **is Sunnah of the Holy Prophet Muhammad** (*Sallallahu-'alaihi-wa-sallam*). And the Best deeds are those declared definite and imperative (according to Qur-aan and Sunnah) And the Worst deeds are those invented by man himself (as part of **Religion**) and all such self-invented formulations are Innovations (***Bid-'at***) and every Innovation (***Bid-'at***) leads a man to **Eternal Hell-Fire.**

And who is more excellent in speech than the one who calls towards Allah while he himself does righteous deeds and says: Admittedly I am from the obedient ones (*Muslims*). **(Al-Qur-aan 41:33)**

Explanatory Note :-

Whoever invites people towards Allah deserves great honour and is worthy of being listened to His words are held in the highest esteem as evidenced below -

(a) That he calls people to Allah (the "Truth of Allah") without involving his 'self', in any way

(b) Every deed of his is based on Righteousness showing no divergence between his preaching and his conduct (i e his own words and actions), and

(c) He asserts himself as a Muslim, meaning that he associates himself with the 'Will of Allah', as if he is the full embodiment of Islam, as ordained by Him (Allah) and adopted by His Prophet Muhammad ***(Sallallahu 'alaihi wa sallam)***

Bis-mil-laa-hir-rah-maa-nir-ra-heem
In the name of Allah, The All-Compassionate, the Most-Merciful

ALMIGHTY ALLAH
The Creator Of The Universe

No man of wisdom can deny this reality and no sensible man doubt the fact that there is definitely a Creator of the Universe Who created the land, the sky, the mountains, the trees, mankind, the animals, briefly speaking, all the things present in the universe When we see anything, our mind immediately thinks of its maker, whether that thing is ordinary or important It did not spring up by itself but someone made it Similarly, from the best things of the world to the ordinary footprints on the ground, all speak of their maker

At numerous places, the Glorious Quran has invited man to accept the presence of the Creator of the Universe by studying and investigating the things existing in the world, and said that they "are Signs (of Allah's Sovereignty) for people who have sense" (2 164)

It is repeated in another verse
"Veirly in the heavens and the earth, are of course Signs for the believers" (45.3)

Again the Holy Quran persuades man to think over his own creation and the creation of the animals scattered on the earth and then believe in the Supreme Being, the Creator of the Universe

"And in you creation and what He scatters of the Creators, are signs for a people who firmly believe". (45 4)

Man should first approach the instance of his own birth and consider what he was before At one time, there was not the existence of even his sign Who was He Who brought him into being? He was first placed in the womb of his mother in the shape of a despicable drop of fluid and then that drop was developed into a clot and then into a lump Next it was fashioned into a lump of bone, followed by clothing of those bones with flesh Again, that flesh was decorated with the covering of skin and hair and then, giving a handsome and symmetrical face and body, he was sent to this world in the shape of a baby

Has man passed through these stages by himself or is there a Creator or Maker who developed him in the shape of man ?

Man should also think and investigate who produced simultaneously with his birth his sustenance in his mother's breast.

And when he entered this outer world, he was innocent and weak but who gave him the sense of sucking the breast of his mother for his succour, and Who turned him into a stout and strong youth Had he grown to this position automatically and can he maintain his youth for ever?

No, neither he attained his youth automatically nor can he maintain it for ever

After the period of youth, weakness and oldness must follow By and by, the youthfulness begins to wane and, in spite of making all efforts and utilising all means, man cannot postpone or avoid the old age and his impending weakness .

> "Allah is He Who created you in (a state of) weakness, then after weakness He gave (you) strength and after strength He will again give (you) weakness and grey hair" (30 54).

In the end, the condition of the same man reaches such a pass that he does not know of those things about which he earlier on possessed knowledge

> "And among you is he, who is carried to the most abject old age, so that he knows nothing after having known (much)" (16 70)

So the same man who had a sound mind and who utilised it to plan and prepare his schemes of life, becomes so weak in his old age that his faculties forsake him as strength and power leaves him an indigent

If man had any control on his affairs, he would not have tolerated himself to become weak, old, and forgetful All these developments take place in our lives and we observe them silently and helpessly in our environment and among our fellow-beings

Did we ever think of the food or meal that we daily take, as to who provides them? Whether the cereals that we consume grow automatically or someone produces them? The cultivator sowed the seed but who made it grow and how did it develop into a plant? Not even the cultivator could tell that, after his sowing the seed, how did it develop into a plant and how that tiny seed, lying in dark underground, burst out of the ground and in due time became a strong plant and bore corn and when it was ripe, who blew the winds to dry the corn And who is that who made the thrashed corn as food for mankind and the stalks and leaves of the plant as feed for animals? Definitely, there is an expert being who is doing all these things and about which He Himself is claiming in the following words :

> "Do you see what you sow? Do you Cause it to grow or are We causing the growth" (56 63-4)

Similarly, who raised from dust multi-coloured, fragrant, sweet-smelling flowers of various kinds that we find in the gardens? Do these wonderful, tasty citrous and kernel-bearing fruits of innumerable species and shapes, which we eat, grow in the plants and trees automatically, or does someone make them grow? These have not grown by themselves, but the Supreme Being has produced them Who introduces Himself in the following Verse of the Holy Quran:

" . .We grow beautiful gardens" (27 60)

Man should observe the mountains which are fixed firmly on the surface of the earth and their peaks which look like touching the sky and their roots which bear hidden treasures of gold, silver, iron, water, copper, petroleum, and many other percious metals and valuable minerals. Have all these deposits been created by someone, or do they automatically come into being? If they are the result of automatic growth, then why are they not found in the roots of each and every mountain Definitely there is a Maker and Expert Who exploits His resources as per His will and wish and created anywhere He likes The Holy Quran states·

"Do you not look at camels how they have been created! And at the heaven, how it has been elevated, And at the mountains, how it has been (firmly) set " (88 17-19)

Man should consider how these creators and high mountains have been created He should think who created the noble blue vault of the sky which stays without any support, Who decorated it with the sun, the moon, the stars, and planets and other heavenly bodies, and fixed their movements in their respective orbits and regulated their speed, and why do some of the stars which are stationary not move while the others which move do not stop, Who gave dazzling light to the sun and cool light to the moon

Definitely, there is a Creator and Lord who is governing all of them He is the Creator of the Universe and everything therein, and also their Protector Who is He? He is the Lord of the Worlds -- Allah, who reigns supreme all over the world The earth, sky, man, animals, trees, mountains, rivers, fields, etc which have all been created by Him, are His subjects He is the Creator and Lord of everything and all praise and worship Him

"The Praise be to Allah, Lord of the heavens and Lord of the earth, -- Lord and Cherisher of all worlds:"

May Allah accept our heartfelt praises and favour us with His willingness in this world and the Hereafter Ameen

Islamic Mysticism

VIRTUE AND RIGHTEOUSNESS (TAQWAA)

The word "**Taqwaa**" is derived from Arabic "**Waqyun**" meaning to prevent, to guard, to save, to fear, to act virtuously or righteously

The centre of **Taqwaa** is the heart of the Muslim The Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* said.

"There is a piece of flesh in the body of the man If it is right the whole body is right If it is damaged the whole system of the body is damaged That piece is the heart" (Bukhari)

Hazrat 'Umar *(Razi Allahu 'anhu)* once asked Hazrat K'ab-ul-Ahbaar *(Razi Allahu 'anhu)* the meaning of Taqwaa. In reply to his question Hazrat K'ab-ul-Ahbaar *(Razi Allahu 'anhu)* asked Hazrat 'Umar *(Razi Allahu 'anhu)* if ever he happened to walk through a secluded place with thorny shrubs growing on its both sides Hazrat 'Umar *(Razi Allahu 'anhu)* replied: "Yes, several times"

Hazrat K'ab *(Razi Allahu 'anhu)* said. "O Leader of the Faithful! What do you do on such occasions?"

Hazrat 'Umar *(Razi Allahu 'anhu)* replied: "I roll together my clothes during walk through them".

Hazrat K'ab *(Razi Allahu 'anhu)* said: "This is exactly Taqwaa that a man walks carefully through thick and thin of life and saves himself from the sins and thorns of disobedience". (Tafseer Mu'aalim)

Quran Majeed says. "a guidance to those who guard against unworthy deeds". (2.2)

Also --

"Indeed the most honourable of you in the sight of Allah is (one who is) the most righteous of you " (49 13)

During the first Friday Sermon delivered by the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* at Qubaa, he said

"I advise you to adopt Taqwaa because the best advice which a Muslim can give to another Muslim is that he should prepare himself for the next world and ask him to adopt **Taqwaa**". (Tabari)

Muslim Scholars have placed Taqwaa in there categories, namely ---

(1) Lowest,
(2) Average and
(3) Best God-fearing

or righteous person (**Muttaqee**) is one who accepts the eternal truth and adopts it in every act and in every walk of his life, be it day or night, in open and in secret, without consideration of enjoying any apparent advantages.

Quran Majeed says:

"Indeed the God-fearing will be in gardens and (amongst) fountains". (15:45)

It is therefore evident that righteous people are friends of God and a man has excellence over another man because of his righteousness (**Taqwaa**) only Race, tribe or sect do not carry any virtue. The standard of all magnanimity and excellence is virtue, that is, righteousness (**Taqwaa**). Allah loves only those who are virtuous irrespective of their race or tribe A man who wears the garb of a virtuous man and runs after rank and status, pomp and prestige, money and dignity, is not virtuous He is rather a worldly person short of righteousness

'**Taqwaa**' precludes a man from telling lies, breaking promises and resorting to such deeds as misappropriation of money, treachery and treason It produces in man, fear of Allah prevents him from earning livelihood by unlawful means, creates feelings of submission and humbleness in him during prayers It qualifies him to act with justice, integrity and impartiality In short '**Taqwaa**' is the means to bring about spiritual nearness to Allah. It is also instrumental to taking him to the Paradise Such a faithful follower of Islam is sure to pass a successful life here and in the Hereafter.

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AL-SUNNAH

KINDNESS TO CHILDREN

Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* was Mercy for the whole humanity. He was specially kind to children This kindness was not confined to the children of his own family It extended to all children, even to those belonging to Infidels The manifestation of his tender feeling indeed embraced every child whoever he might be Abu Dawood records that whenever he rode back from a journey, he would give lift to a child on the way and whenever he saw the children along a way, he would greet them with salutation Books on Seerat have it that little girls of Medina ran out of their houses to welcome Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* with joyous songs when he first entered the town "Do you love me, you little girls?" he asked "Yes, we do, O Messenger of Allah!" was their reply. "So do I", said he in response

In his family: Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* loved his children deeply and profoundly When Ibrahim, his last issue, passed away at the tender age of one year and some months, his eyes were full of tears. He himself led the funeral prayer for the infant. He was standing by the edge of the grave when the dead body was being lowered The grief-stricken father was asked about his state of tearful sorrow He said "Tears flow from the eyes, the heart is plunged in sorrow, but the tongue shall speak only that which does not displease Allah" (Bukhari)

While receiving his dauthter Hazrat Fatimah *(Razi Allahu 'anha)*, he used to rise from his seat, kiss her on the forehead, and make her sit in his own place His grand-daughter, Hazrat Zainab *(Razi Allahu 'anha)*, was three days old when he saw her He took her in his arms and cried out of his warm affection "Zainab resembles Khadeejah!" His love for his grand-sons, Hazrat Hasan and Hazrat Hussain *(Razi Allahu 'anhuma)* is proverbial He used to carry them on his shoulders When an onlooker once remarked "What a ride is he having!", Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* promptly said· "And how majestic is the rider!" (Tirmizi)

Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* showed utmost affection to Hazrat Hussain *(Razi Allahu 'anhu)*. He often held him in his arms, kissed his mouth, and said "I love him. O Allah And I love the man who loves him" At times he would say "Hussain is from me and I am from Hussain Whosoever loves Hussain, Allah shall love him" (Mishkat). He often said: "Hussain is mine and I am Hussain's. May Allah love those who love him" (Tirmizi)

An Arab chief was surprised to see Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* kissing his grand-sons The chief remarked that never had he kissed any of his ten children. Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* remarked back· "One who has no pity for others is not himself pitied by Allah" He also said "If Allah leaves your heart barren of love, I cannot help you " (Bukhari)

Outside the family : Holy Propeht Muhammad *(Sallallahu 'alaihi wa sallam)* was so considerate and thoughtful of the children that when an early fruit of the season was presented to him, he would invariably offer it to the youngest of the party (Tabrani)

Besides his own affection, expression of love between the mother and her children deeply touched Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*. Once a poor woman with her two little daughters came to Hazrat Ayeshah *(Razi Allahu 'anha)*, Hazrat Ayeshah had nothing to offer them except a date that

alone happened to be left over. The woman divided the date into two pieces and gave one each to the children. In the meantime, Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* came in Hazrat Ayeshah *(Razi Allahu 'anha)* narrated the story of the woman to him He said "A person who cherishes love for his children and does his duty to them, shall be saved from the fire of Hell" (Bukhari)

When Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* intended to pray longer in congragation but he heard a child crying, he would cut the prayer short because he was mindful of the pain the child's crying might be causing to the mother (Bukhari)

To infidels : The affection of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* was not confined to Muslim children only. It was meant for all and he was therefore, equally kind to the children of the Infidels He caressed and kissed little children in general.

Once few children were somehow killed in a melee When Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* came to know of the mishap, he was deeply grieved At this, the Companions *(Razi Allahu 'ankum)* remarked "They were the children of the Unbelievers". Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* replied promptly: "The children of the Unbelievers are better than you grown-ups Beware! Never kill a child Every living creature is born with a righteous nature " (Musnad Ibn Hambal)

Hazrat Jabir *(Razi Allahu 'anhu)*, in his childhood, joined a Prayer led by Holy Prophet Muhamamd *(Sallallahu 'alaihi wa sallam)* whom he followed as he walked homeward after the prayer On the way he was joined by a few other children Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* caressed all of them, in addition to Jabir himself (Muslim)

Old lesson : Year after year we observe Children's Day on national as well as international forums We should, on such occasions, remind the world how fourteen hundred years back Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* taught through precept and practice to show love to all children irrespective of their colour and the creed of their parents

Kindness to children was not merely a personal matter for Holy Propeht Muhammad *(Sallallahu 'alaihi wa sallam)* He made it a part of the conduct of Islamic society as a whole He is reported to have said

"He is not from us who did not show tenderness to the young ones and respect to the elders." (Tirmizi / Abu Dawood).

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VIRTUE AND RIGHTEOUSNESS (TAQWAA)

Let us, therefore, resolve that from now onward we will lead a life in righteousnes. It is the best raiment both in poverty and richness A Companion approached the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* and requested him to pray for him since he was proceeding on journey

The Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* said

"May Almighty Allah make **'Taqwaa'** your provision for your journey" (Mishkaat)

It is hard to find peace in the world today It very much needs a social order which could provide peaceful living to mankind Islam guarantees that peace through the medium of Taqwaa as enunciated in Quraan Majeed

SALAAT is the pillar of faith. We Muslims should be steadfast in mainting SALAAT, which is our sheet-anchor in the storms of life. When the Dynamic Spirit generated by it we can triumph over all difficulties and blaze a new trail

PIETY (ABSTINENCE)

The right place for piety and abstinence is the heart If one has piety and fear of Allah in his heart, then he is sincere and he performs perfectly his duties in obedience to Allah If he lacks sincerity, and fear of Allah in his heart and the right spirit of doing his duties, then, he cannot perfectly discharge his duties satisfactorily in spite of the fact that the work, whether of this world or of the Hereafter, is of significant value and importance

The Kind Prophet *(Sallallahu 'alaihi wa sallam)* stated

"There is a piece of flesh in man's body, if it is good the whole body is good, if it is bad the whole body is contaminated Understand it! that piece of flesh is the heart"

From this tradition we know that of all the organs of the body, the most reformable organ is the heart All human deeds whether they are of worship, family affairs, industry, business and trade, generosity, trust, justice and fairplay, modesty and decency, compassion and mercy, courtesy and kindness, pardon and forgiveness, toleration and patience, service and humility, sacrifice and fidelity, chastity and purity, so on and so forth, can be perfomed perfectly only when man's heart is imbibed with the beauty of the light of piety and abstinence.

What is Piety ?

The literal meaning of piety is to abstain from commission of those acts which annoy or displease Almighty, (the Master of the Worlds), because of fear of Allah and His pleasure In other words, piety is that attribute of good deed and high place of abstinence where when one reaches, becomes so pious and straightforward that because of fear of Allah and His Wrath, he does not go near vice or sin in any condition, whether openly or secretly, in loneliness or public, invisible from people's sight or even visibly He is so much subdued and convinced of the fear of the Hereafter that he gives up the pleasures of the ephemeral world and the advantages that can be secured only by committing a sin, appreciating that those are transitory and cause the destruction of his permanent peace and prosperity by inflicting a fatal blow on the real and perpetual life of the Hereafter

The Quran has praised piety and abstinence at many places and has called those the best investments for the Hereafter Allah says

"And make provision (for the journey) and indeed th best provision is piety; and fea Me, O men of understanding (2·197).

Allah has made piety a the goal of worship -- prayers fast and zakat. Also in th obligatory worship of Hajj, th fifth piller of Islam Allah ha commanded for the maintenanc of piety and abstinence, as w see it from the Quranic Vers quoted above Thus piety is th best means for seeking th pleasure of Allah in order t live an acceptable life in thi world, and for peace an success in the Hereafter. Th Kind Prophet *(Sallallahu 'alaih wa sallam)* said·

"When you will adop piety and fear of Allah, Alla will make everything of th world fear you (by inspirin them with awe and establishin your dignity on them) and whe you will drive out the fear o Allah and piety from you heart, Allah will inspire you with fear (making you coward)"

Piety is that bounty o Allah which, when bestowed on His servant, makes him discharge his duties an obligations correctly accordin to the demand of Divine Law The worldly affairs, temptations, pleasures etc , do not possess any attraction for him, and fai to persuade him to do any

wrong deed and keeps him secure from fraud and the deception of Satan. Allah while addressing Satan says

"O my people! Worship Allah, you have no one worthy of worship other than HIM" (7.65).

When this servant of Allah performs any good deed, he considers it the grace of Allah and His kindness, and in acceptance of his failings in the performance of worship, he implores 'O Allah! we could not fulfil properly your right of worship', and beseeches for His forgiveness, and supplicates Him for His grace to enable him to perform good deeds. If he doubts even a little about any action not permissible he abstains from it, irrespective of the range of profit involved in that, simply because of the fear that Allah may be displeased with it.

Briefly speaking, one who is favoured with the real wealth of piety and abstinence, would not be tempted even by a maund of gold and riches, however much he may be poverty-stricken, only because of fear of Allah. The Quran says:

"And there are some among people of the Book who, if you entrust them with heaps of gold, will restore it to you" (3.75).

The followers of the law of the Divine Book are so trustworthy that even if you entrust them with a hoard of wealth, they would give it back, in fact, on demand A young person fully imbibed with the quality of piety and fear of Allah would hardly be lured away by a beautiful woman even if she surrounds him with all lust and adornments, and offering hereself -- heart and soul to him Such an invitation to sin would never betray and waylay him from the Right Path for fear of Allah and this pious servant, seeking the protection of Allah, would run away from the surroundings of sin and save himself from commission of questionable acts As for those who lack piety, they do not care for sin They absorb all good and bad wealth upon which they can lay their hands on, without any consideration of the right or the wrong means of obtaining it and whether it belongs to them or not

May Allah bestow on us, both externally and internally, true piety, save us and our 'self' from the treachery and entanglements of Satan and favour us with His consent and pleasure -- Ameen!

CHINESE TRANSLATION OF THE QURAN

Shen Hsia-huai has published new translation of the Quran into Chinese entitled, **Clean and Pure River.** Shen, born into a Muslim lineage, studied engineering and is of an introverted character Starting the translation work about ten years ago, Shen used his leisure time and weekends to complete a 100,000-character-long translation of the Quran, and saw it through publication and proof reading His work is the second Chinese translation of the Quran published in Taiwan Wang Jingzhai was the earliest Muslim to translate the Quran into Chinese

Wanting to use language familiar to ordinary people, Shen broke with tradition and dispensed with annotations, so that people could understand the Quran "Anyone interested in the truth should have a look at this book, so that they have at least some understanding of Islam," he said (courtesy RADIANCE)

74-SOO-RA-TUL-MUD-DAS-SIR

(56 Verses)

INTRODUCTION

This **Soor-rah** and **Soo-ra-tul-Muz-zam-mil** that has preceded the **Soo-ra-tul-mud-das-sir** may quite appropriately be called twin **Soo-rahs**, on account of the following points of similarity between the two -

1 Close similarity between the names

2 Both **Soo-rahs** belong to the early Makkan period, even though chronologically, this **Soo-rah** comes later than the previous one

3 They are also akin to each other in the subject-matter

NAME OF SOO-RAH : The **Soo-rah** has been named after the word **Mud-das-sir**, meaning one wrapped in one's cloak or the cloaked one, which occurs in the first verse of the **Soo-rah**, exactly like the naming of the previous **Soo-rah, Al-Muz-zam-mil.**

TIME, PLACE AND PERIOD OF REVELATION : This **Soo-rah** was Revealed in the very early period of Islam in Makkah Some people went to the extent of claiming that the starting words of this **Soo-rah** are the first Revealed words of the Holy Quraan, but this is not correct It is unanimously agreed that the first words of the Quraan to be revealed are اِقْرَاْ بِاسْمِ رَبِّكَ الَّذِیْ خَلَقَ ○

After the Revelation of these opening words of the Holy Quran, the process of Revelation remained suspended for some time and was resumed with the Revelation of these verses of the **Soo-rah Al-Mud-das-sir.** It is narrated that being frightened by the weight and impact of the Revelation, the Holy Prophet ***(Sallallahu 'alaihi wa sallam)*** desired to be wrapped up with a cloak It is also narrated that verses 8 to 20 were revealed at a time when the propagation of Islam was allowed to be made openly and above-board

SUBJECT-MATTER OF THE SOO-RAH : The subject-matter of the **Soo-rah** mainly revolves round the following themes,

1 Propagation of the new Faith openly.

2 Warning the deniers against the punishment of the Hereafter and the horrors of Hell

3 Emphasis on true Belief, Righteousness, and

4 Recognition of the Omnipotence of Allah

SOO-RA-TUL-MUD-DAS-SIR	*SOO-RA-TUL-MUD-DAS-SIR*	سورة المدثر مكية
REVEALED AT MAKKAH	*MAK-KEEY-YAH*	
SECTIONS 02	*RU-KOO-'AA-TU-HAA* **02**	وهي ست وخمسون آية وفيها ركوعان
VERSES 56	*AA-YAA-TU-HAA* **56**	

In the name of Allah, the All-Compassionate, the Most Merciful	*Bis-mil-laa-hir-rah-maa-nir-ra-heem*	بسم الله الرحمن الرحيم

SECTION 1	*RU-KOO' 1*	ركوع ١
1 O You, who are enwrapped (in a mantle)!	*1. Yaa-aiy-yu-hal-mud-das-sir!*	يٰٓاَيُّهَا الْمُدَّثِّرُ ۝
2. Arise and warn (the people)	*2. Qum fa-an-zir;*	قُمْ فَاَنْذِرْ ۝
3. And declare the Greatness of your RABB (Guardian-Lord)	*3. Wa rab-ba-ka fa-kab-bir;*	وَرَبَّكَ فَكَبِّرْ ۝
4 And Purify your clothes,	*4. Wa si-yaa-ba-ka fa-tah-hir;*	وَثِيَابَكَ فَطَهِّرْ ۝
5. And Shun abomination;	*5. War-ruj-za fah-jur;*	وَالرُّجْزَ فَاهْجُرْ ۝
6 And do not grant favours, expecting greater return	*6. Wa laa tam-nun tas-tak-sir;*	وَلَا تَمْنُنْ تَسْتَكْثِرُ ۝
7. And be patient for (the cause of) your RABB (Guardian-Lord)	*7. Wa li-rab-bi-ka fas-bir.*	وَلِرَبِّكَ فَاصْبِرْ ۝
8. When the Trumpet is blown,	*8. Fa-i-zaa nu-qi-ra fin-naa-qoo-ri*	فَاِذَا نُقِرَ فِي النَّاقُوْرِ ۝
9. That day will be a hard day,	*9. Fa-zaa-li-ka yau-ma-i-zeyn-yau-mun 'a-seer.*	فَذٰلِكَ يَوْمَئِذٍ يَّوْمٌ عَسِيْرٌ ۝
10 But uneasy for the unbelievers,	*10. 'A-lal-kaa-fi-ree-na ghai-ru ya-seer.*	عَلَى الْكٰفِرِيْنَ غَيْرُ يَسِيْرٍ ۝
11. Leave Me and him whom I created alone (and helpless),	*11. Zar-nee wa man kha-laq-tu wa-hee-daa;*	ذَرْنِيْ وَمَنْ خَلَقْتُ وَحِيْدًا ۝
12 And I provided him with vast wealth;	*12. Wa ja-'al-tu la-hoo maa-lam-mam-doo-daa.*	وَّجَعَلْتُ لَهٗ مَالًا مَّمْدُوْدًا ۝

13. And sons dwelling in his presence;	*13. Wa ba-nee-na shu-hoo-daa;*	وَّبَنِيْنَ شُهُوْدًا ۝
14 And for whom I have made (life) easy with all ease,	*14. Wa mah-hat-tu la-hoo tam-hee-daa.*	وَّمَهَّدْتُّ لَهٗ تَمْهِيْدًا ۝
15 Yet, he desires that I should increase (that).	*15. Sum-ma yaṭ-ma-'u an a-ẓee-da*	ثُمَّ يَطْمَعُ اَنْ اَزِيْدَ ۝
16 No, never He is stubbornly opposed to Our Signs (Verses)	*16. Kal-laa. In-na-hoo kaa-na li-aa-yaa-ti-naa 'a-nee-daa.*	كَلَّا ؕ اِنَّهٗ كَانَ لِاٰيٰتِنَا عَنِيْدًا ۝
17. Soon I shall impose on him a mounting doom	*17. Sa-ur-hi-qu-hoo ṣa-'oo-daa.*	سَاُرْهِقُهٗ صَعُوْدًا ۝
18 Indeed, he considered and planned (things),	*18. In-na-hoo fak-ka-ra wa qad-da-ra*	اِنَّهٗ فَكَّرَ وَقَدَّرَ ۝
19. So tet him be destroyed, how he planned!	*19. fa-qu-li-la kai-fa qad-da-ra*	فَقُتِلَ كَيْفَ قَدَّرَ ۝
20 Again, let him be destroyed, how he planned!	*20. ṣum-ma qu-ti-la kai-fa qad-da-ra*	ثُمَّ قُتِلَ كَيْفَ قَدَّرَ ۝

COMMENTARY

VERSES 1-3 : As the Holy Prophet ***(Sallallahu 'alaihi wa sallam)*** lay frightened, wrapped up with a cloak, Amighty Allah asks His Messenger ***(Sallallahu 'alaihi wa sallam)*** to get up, warn his community against the punishment of Hell-Fire and also announce the Greatness of Allah It has already been mentioned that open propagation of Islam was commenced with the Revelation of these Verses

VERSES 4-5 : The Propeht *(Sallallahu 'alaihi wa sallam)* has been asked to cleanse his clothes and refrain from dirt and filth It is indispensable to keep the clothes and the body both clean before standing up for the prayer This command for cleanliness covers bodily as well as spiritual cleanliness It may be stated that the concept of Islamic neatness and cleanliness is not seen in any other religion and community of the world Islam stands unique in this quality

VERSES 6-7 : When you do good to someone, you must not lay any obligation on the recipient of your favour. Allah has said in another Verse

قَوْلٌ مَّعْرُوفٌ وَّمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَّتْبَعُهَآ اَذًى

"A kind word with forgiveness is better than charity followed by injury (by laying obligations for the charitable act done) " (2 263)

One should never do a good turn to any one with the hope that one will receive a better return from the recipient of the favour

Allah knows quite well that the work of spreading Islam entrusted to the Holy Prophet *(Sallallahu 'alaihi wa sallam)* would attract to him great opposition and antagonism from the infidels, so He asks His Messenger to have patience and bear the hardships of this thorny path for the sake of Allah and His pleasure alone

VERSES 8-10 : In order to provide solace to the Prophet *(Sallallahu 'alaihi wa sallam)*, Allah assures him that He shall deal with the deniers very severely on the Day of Judgement when the Trumpet will be blown It shall be a very hard day On that day, there will be no ease and comfort for the infidels This suggests that the Day shall be easy for the believers, if it contains some hardship for the believers, it will be for a limited period only

VERSES 11-20 : As regards the enemies of Islam, the Prophet of Islam *(Sallallahu 'alaihi wa sallam)* and the Noble Companions, Allah again assures His Messenger in a very emphatic tone, saying· As for the denier and the infidel, leave Me and him I created him all alone and granted him vast worldly resources and sons residing in his presence and prepared for him the path of progress, peace and prosperity But see! He is not contented with these, he desires more and more He shall never get any thing more, because he is inimical to Our Verses, he has thought and resolved on a plan. May he perish for his dirty plan, Again, may he perish for his dirty plan,

According to some commentators, here the reference is to Walid bin Mughirah whom Allah had granted much affluence and honour in the world The infidels regarded him as their chief This man did not pay thanks to Allah, but became antagonistic to the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* and the Muslims When he heard the Holy Prophet *(Sallallahu 'alaihi wa sallam)* describing the Blessings of Paradise, he claimed that if this was true he would be the recipient of these Blessings

(To be continued and completed in the next issue).

" فأقيموا الصلاة وآتوا الزكاة واعتصموا بالله هو مولاكم فنعم المولى ونعم النصير" (الحج ، الآية ١٨) .

" وقال الله انى معكم لئن أقمتم الصلاة وآتيتم الزكاة ، وآمنتم برسلى وعزرتموهم وأقرضتم الله قرضا حسنا " (المائدة ، الآية ١٢) .

" ولينصرن الله من ينصره ان الله قوى عزيز" (الحج ، الآية ٤٠) .

دلت الآيات الكريمات أن قوما انما يستحقون نصر الله وتأييده اذا آمنوا بالله ورسوله وأقاموا الصلاة وأدوا الزكاة ، واعتصموا بالله ، ووقروا رسله وأنفقوا فى سبيل الله ، ونصروا الدين بطرق أخرى .

جاء فى سورة يونس :

" الذين آمنوا وكانوا يتقون لهم البشرى فى الحياة الدنيا وفى الآخرة لا تبديل لكلمات الله ذلك هو الفوز العظيم (يونس ، الآية ٦٣ - ٦٤) .

وفى سورة ابراهيم :

" وقال الذين كفروا لرسلهم لنخرجنكم من أرضنا أو لتعودن فى ملتنا فأوحى اليهم ربهم لنهلكن الظالمين ، ولنسكننكم الأرض من بعدهم ، ذلك لمن خاف مقامى وخاف وعيد " (ابراهيم ، الآية ١٣ - ١٤) .

هذه الآيات دلت على أن القوم الذين يتصفون بالتقوى وبالأعمال الصالحات ، يكون الله معهم ينصرهم ويخرجهم من كل المصاعب والمتاعب وكذلك دلت على أن جماعة ظالمة لو حاولت اخراج القوم المتقين من أرضهم ، لأهلكها الله وأحدثهم اياها . وجاء فى سورة البقرة :

" يا أيها الذين آمنوا استعينوا بالصبر والصلاة ، ان الله مع الصابرين " (البقرة ، الآية ١٥٣) .

وفى نهاية سورة آل عمران :

" يا أيها الذين آمنوا اصبروا وصابروا ورابطوا واتقوا الله لعلكم تفلحون " (آل عمران ، الآية ٢٠٠) .

هذه الآيات دلت على أن الحصول على نصر الله وعلى النجاة والسعادة ، يقتضى الصبر والثبات وتحمل المشاق فى سبيل الحق .

وما سردنا من الآيات لحد الآن ، استوعبت الصفات التى تشكل الحياة الايمانية . فالجماعة التى تتصف بها تستحق النصر الالهى غير المحسوب ، وتظل هى منتصرة فى معركة الحياة رغم قلة الوسائل والأسباب المادية . وتنهزم أقوى القوى المعارضة لها رغم جميع امكانياتها . وتلك الجماعة هى جماعة الله التى تتمتع بمعونات غيبية ربانية لا تعد ما دامت متصفة بصفاتها تلك التى أهلته للاستحقاق بنصر الله .

" ومن يتول الله ورسوله والذين آمنوا فان حزب الله هم الغالبون " (المائدة ، الآية ٥٦) .

ولمثل هذا الحزب قد أعلن الله عز وجل اعلانا صارخا :

"وان جندنا لهم الغالبون" (الصافات، الآية ١٧٣) .

(المقال بقية)

وَفَّقَنَا اللّٰهُ لِمَا يُحِبُّ وَيَرْضَىٰ

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَىٰ حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

هُوَ الْحَبِيبُ الَّذِي تُرْجَىٰ شَفَاعَتُهُ لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

الله معنا ، ولأنقذنا لفضله وكرمه ونصره النبي من بؤرة المصائب . والذلة التي أحدقت بنا . وهناك يبدل الله عز وجل مصائبنا نعما ، وذلنا وانحطاطنا عزا وكرامة ، وضعفنا قوة . . انه وعد الله ووجه آخر لقانون مجازاة الأعمال . وقد أبان القرآن الكريم ذلك في تفصيل ، فأعلن في مستهل سورة هود على لسان رسول الله ﷺ :

" انني لكم منه نذير وبشير ، وأن استغفروا ربكم ثم توبوا اليه يمتعكم متاعاً حسنا الى أجل مسمى" (سورة هود ، الآية ٢ ـ ٣) .

وفي سورة هود نفسها جاء على لسان هود عليه وعلى نبينا الصلاة والسلام قوله لقومه :

" ويا قوم استغفروا ربكم ثم توبوا اليه يرسل السماء عليكم مدرارا ويزدكم قوة الى قوتكم ولا تتولوا مجرمين" (سورة هود ، الآية ٥٢) .

على كل فان القرآن الكريم قد وضح أن من قانون الله أنه يحرم الأقوام العصاة لأوامره ونواهيه ، الصادرة في الغفلة ، نصره ، ويصيبها بالرزايا والمذلات ، وأن قوما اذا استغفروا وتابوا اليه وأنابوا وعادوا الى الانقياد لأوامره ونواهيه ، فانه ينقذهم من حياة الذل وجميع أنواع المصائب والمحن ، ويبدل ذلهم عزا وشقاءهم سعادة.

وفي ما يلي ايضاح أكثر في ضوء القرآن الكريم لهذا الوجه الآخر من قانون المجازاة الالهي للأعمال :

وذلك موضوع خاص تناوله القرآن الكريم بغاية من الأهمية ، ولا يسعنا في هذه العجالة أن نستوعب الموضوع ، وسنكتفي بعرض الآيات الآتية :

"وكان حقا علينا نصر المؤمنين" (الروم ، الآية ٤٧).

" ان الله يدافع عن الذين آمنوا ان الله لا يحب كل خوان كفور" (الحج ، الآية ٣٨) .

"ولا تهنوا ولا تحزنوا وأنتم الأعلون ان كنتم مؤمنين" (آل عمران ١٣٩) .

وما أعطته الآيات من وعود بنصر المؤمنين واكرامهم بالحياة الكريمة والمكانة الرفيعة ، فهو واضح وصريح . ولكن يجب أن نضع في الاعتبار أن المراد فيها من " المؤمنين" " والذين آمنوا " القوم الذين يؤمنون ايمانا صادقا بألوهية الله لا شريك له فيها وبنبوة محمد ﷺ ، وتوافق حياتهم هذا الايمان . فاذا كان هناك قوم يدعون الايمان ولكن حياتهم تخالف الايمان ـ كما هو حال عامة المسلمين اليوم ـ فهم ليسوا مصاديق هذه الآيات ، وانما هم مصاديق آيات الوعيد والتهديد التي سقناها فيما سبق ، والتي تهدد العصاة المدعين للايمان ، بالذل والعقاب في الدنيا والآخرة .

ولعدم استيعاب هذه الحقيقة يزعم كثير من الناس، أن المسلمين مهما كانت حالتهم الدينية ، أحسن من غير المسلمين ، وأحق لنصر الله على حين ان القرآن الكريم يصرح بأن قوما يدعى الايمان عند ما ينقضون عهد الايمان من خلال سيئاتهم ويخالفون أوامر الله ، فهم يعودون محرومين من نصر الله وعونه في معركة الحياة ، ويفرض عليهم الذل والخزى . وما وعده القرآن من النصر والغلبة والعلو للقوم المؤمنين ، فهو يتعلق تماما بالذين توافق مواقفهم وأعمالهم الايمان الذي يدعونه وهناك آيات كثيرة أخرى توضح الصفات التي اذا اتصف بها المرء تحولت حياته ايمانية في الواقع وكل الوعود التي وعد بها المؤمنون بالنجاة والفلاح والعز والسعادة والعلو انما يتوقف تحققها على هذه الصفات . كما تؤكده الآيات التالية :

فلا بد أن نؤمن بأن الرزايا التي منينا بها نحن
سلمين ، والذل والانهيار اللذين لحقا بنا وليس في المنطقة
حدها ، ولكن في أي مكان في العالم ما يعيش فيه
سلمون من التبعية السياسية والعسكرية ، وما تعانى منه
كومات المسلمين من ضعف وعجز تجاه حكومات غيرهم ،
ـ ذلك كله لم يفرض علينا دونما سبب وذنب ، وعلى
ـك فانه ليس ناشئا من قلة الوسائل المادية أو ناشئا من
سيرة خاصة للتاريخ . وانما يتحكم في ذلك كله " قانون
لجزاء " الالهي وما نرجع اليه ذلك من قلة الأسباب
مادية أو مسيرة التاريخ ، انما هو بدوره ناتج من القانون
شار اليه

وضح الله تعالى في مواضع عديدة في القرآن الكريم ،
ن قوما يؤمن بكتابه ونبيه ودينه وشريعته ، اذا انحرفوا
ن صراط العبودية والطاعة الى حياة العصيان ، فانه يسلبهم
ممه ، ويحرمهم نصره ورحمته اللذين يكونان في الواقع
وح حياتهم ثم يتقدمون دائما الى الانهيار والذل ، ولا
ير الله حالهم هذه ، ما لم يغيروا موقفهم من العصيان
يتحازوا للطاعة والعبودية . ونسوق فيما يلي آيات من
قرآن الكريم توضح " قانون المجازاة " هذا :

" فما جزاء من يفعل ذلك منكم الا خزى في الحياة
دنيا ويوم القيامة يردون الى أشد العذاب ، وما الله بغافل
ما تعملون " (البقرة ، الآية ٨٥) .

ويقول في خصوص بني اسرائيل التي نكثت عهد
يمان واحترفت عصيان أحكام الله عز وجل :

" فبما نقضهم ميثاقهم لعناهم " (سورة المائدة ،
ية ١٣) .

ويقول في سورة الرعد ويطلق قانونه العام :

والذين ينقضون عهد الله من بعد ميثاقه ويقطعون
ما أمر الله به أن يوصل ويفسدون في الأرض أولئك لهم
اللعنة ولهم سوء الدار " (الرعد/٢٥) .

وما ذكرته الآيتان السالفتا الذكر من " نقض عهد
الله " أو " نقض الميثاق " انما تعني به مخالفة أمر الله
صراحة ودونما رادع بعد الايمان بكتابه ورسوله وبعد
العهد بالتقيد بأحكامه ، كما هو شأن معظم المسلمين في
العالم ، حيث يصرخون بدعوى الايمان بالله والرسول ،
لكنهم يعيشون حياة العصيان في جميع مناحي الحياة أو
معظمها وهذه الحياة حياة لعينة في ضوء صراحة القرآن ،
وعقابها في هذه الدنيا هو الحرمان من نصر الله ، وحياة
الذل والخزى والاضطراب .

جاء في سورة طه :

" ومن أعرض عن ذكرى فان له معيشة ضنكا " .
(سورة طه ، الآية ١٢٤) .

على كل فان الرزايا والصعوبات التي هي مفروضة
علينا نحن المسلمين ، وحياة الذل والاضطراب التي نعيشها
انما هي مظهر من مظاهر قانون المجازاة الالهي الذي
أشارت اليه الآيات المذكورة . أي ان ذلك كله ناتج
من أعمالنا ومن نسياننا الله عز وجل ، وهو تأديب من الله
عز وجل ، حتى نتنبه لأخطائنا ونعود الى طاعة الله .
يقول تعالى :

"ولنذيقنهم من العذاب الأدنى دون العذاب الأكبر
لعلهم يرجعون " (سورة السجدة ، الآية ٢١) .

فلو تناهينا من عصيان الله ومن حياة الغفلة ، وعدنا
عن طريق التوبة الى حياة الايمان والطاعة الاسلامية ، لما
نجونا من العذاب في الآخرة فحسب ، بل لتغيرت معاملة

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك

السبب الأساسى فى ضعفنا الذى نعيشه اليوم والطريق الصحيح إلى القوة والعز

بقلم فضيلة الشيخ محمد منظور النعمانى من جامعة ديوبند

اذا كنا نحن مسلمين فى الواقع لا بالاسم فاننا نؤمن بالحقيقة القرآنية القائلة بأن كل ما يتم فى هذه الدنيا ، وأن ما يمر به قوم من الأوضاع الحسنة أو السيئة ، فان ذلك كله انما يكون بأمر الله وقضائه . . ولا يمكن أن يحدث أن يريد الله لقوم عزا وسعادة ، فيصيبهم أحد بسوء وشقاء ، وأن يريد الله لأحد نعمة ورخاء ، فيبدل أحد تلك النعمة والرخاء سوءا وشقاء يقول الله عز وجل:

" وان يمسسك الله بضر فلا كاشف له الا هو وان يردك بخير فلا رآد لفضله " (يونس ، الآية ١٠٧)

" ما يفتح الله للناس من رحمة فلا ممسك لها وما يمسك فلا مرسل له من بعده وهو العزيز الحكيم "
(الفاطر ، الآية ٢) .

ومجمل القول أن حالات السعادة والشقاء التى يمر بها الأفراد والأقوام فى هذه الدنيا انما تحدث بأمر الله وقضائه ، وكل ما يحدث فيها انما يحدث باشارة منه بـ" كن" جاء فى نهاية سورة يس :

" انما أمره اذا أراد شيئا أن يقول له كن فيكون ، فسبحان الذى بيده ملكوت كل شىء واليه ترجعون " (سورة يس ، الآية ٨٣) .

ولذلك أمر النبى ﷺ وأمرنا عن طريقه ، كما جاء فى القرآن الكريم ، بما يلى :

" قل اللهم مالك الملك تؤتى الملك من تشاء وتنزع الملك ممن تشاء وتعز من تشاء وتذل من تشاء بيدك الخير ، انك على كل شىء قدير" . (آل عمران ، الآية ٢٦) .

اذا كنا نؤمن بهذه الآيات القرآنية ، نؤمن فى الواقع بأن كل ما يكون فى هذه الدنيا انما يكون بأمر من الله . واكرام أحد بالملك والحكم ، وسلبها أحدا ، ورفع أحد بالعز ودفع آخر الى هوة الذل ، انما يتم من قبل الله عز اسمه ، فانه يتعين علينا أن نفكر فى شأن المصائب والصعوبات التى تنزل علينا نحن المسلمين . لماذا رمانا الله بها ، ولماذا فرض علينا الذل والانحطاط منذ قرون ، ولماذا طاشت كفتنا تجاه أقوام العالم ؟ ان الله تعالى لا يظلم أحدا يقول فى كتابه المجيد :

" ان الله لا يظلم الناس شيئا ولكن الناس أنفسهم يظلمون " (سورة يونس ، الآية ٤٤) .

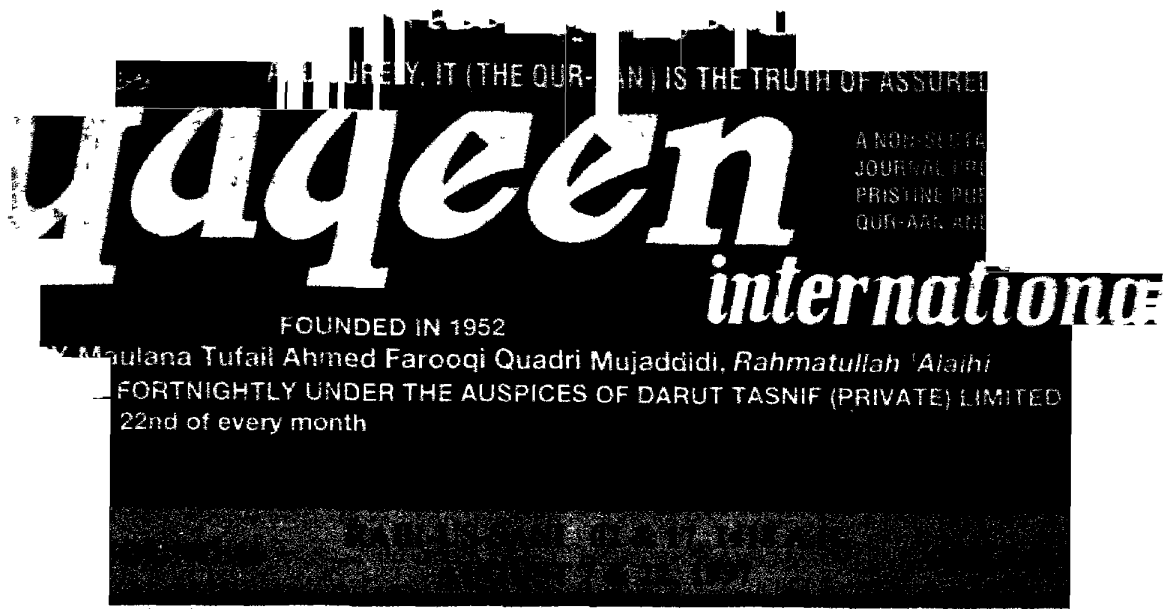
ويقول فى موضع آخر : " ذلك بأن الله لم يك مغيرا نعمة أنعمها على قوم حتى يغيروا ما بأنفسهم" (سورة الأنفال ، الآية ٥٣) .

السبب الأساسى فى ضعفنا الذى نعيشه اليوم والطريق الصحيح إلى القوة والعز :

— أن حالات السعادة والشقاء التى يمر بها الأفراد والأقوام . . . انما تحدث بأمر الله .

— شأن معظم المسلمين فى العالم ، حيث يصرخون بدعوى الايمان بالله والرسول لكنهم يعيشون حياة العصيان فى جميع مناحى الحياة .

— حياة الذل والاضطراب التى نعيشها انما هى مظهر من مظاهر قانون المجازاة الالهى .

— المراد من المؤمنين القوم الذين يؤمنون ايمانا صادقا بألوهية الله لا شريك له فيها

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Bis-mil-laa-hir-rah-maa-nir-ra-heem.

In the name of Allah, the All Compassionate, the Most Merciful

QUR-AAN AND SUNNAH

Indeed, the Best Word is the Word of Allah (i.e. Qur-aan-e-Majeed) and the Best Guidance is Sunnah of the Holy Prophet Muhammad (*Sallallahu-'alaihi-wa-sallam*). And the Best deeds are those declared definite and imperative (according to Qur-aan and Sunnah). And the Worst deeds are those invented by man himself (as part of **Religion**) and all such self-invented formulations are Innovations (***Bid-'at***) and every Innovation (***Bid-'at***) leads a man to **Eternal Hell-Fire.**

And who is more excellent in speech than the one who calls towards Allah while he himself does righteous deeds and says: Admittedly I am from the obedient ones (*Muslims*). **(Al-Qur-aan 41:33)**

Explanatory Note:-

Whoever invites people towards Allah deserves great honour and is worthy of being listned to. His words are held in the highest esteem as evidenced below:-

(a) That he calls people to Allah (the 'Truth of Allah') without involving his 'self', in any way.

(b) Every deed of his is based on Righteousness showing no divergence between his preaching and his conduct (i.e. his own words and actions), and

(c) He asserts himself as a Muslim, meaning that he associates himself with the 'Will of Allah', as if he is the full embodiment of Islam, as ordained by Him (Allah) and adopted by His Prophet Muhammad (Sallallahu-'alaihi-wa-sallam).

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Bis-mil-laa-hir-rah-maa-nir-ra-heem
In the name of Allah, The All-Compassionate, the Most-Merciful

50th, National Day
Golden Jubilee Of Pakistan :

ISLAMIC IDEOLOGY AND ASPIRATIONS

The birth of a new State in the Indo-Pakistan sub-continent saw the emergence of a new nation steeped in the history and traditions of more than thirteen hundred years of Islam's Glorious Message, the Message of Equality, Fraternity, and Human Dignity The emergence of Pakistan signalled the culmination of Muslims struggle for a separate homeland on the basis of their claim that they were a separate nation. Their claim was based on the plain facts of life, their national identity and aspirations were essentially motivated by Islam's Message The Muslims of the sub-continent had dreamed of a homeland which they could build on Islamic values and demonstrate to the world that the Message of Islam was as potent and prgressive in this modern age as it was in the byegone days of Muslim Glory The message of Islam is for all human beings, who are born equal before Allah Almighty and any distinction or superiority is only earned by a conduct of Righteousness, Piety and Good Deeds

Pakistan, the dream-land of Muslim hopes and aspirations became a reality on 14th August 1947 (27th Ramzaan-ul-Mubaarak-The Blessed Night-LAILA-TUL-QADR of 1367 Hijrah)

In the early years of Pakistan, the Muslims were brimming with pride and confidence, which the achievement of cherished goal naturally brings They were happy, devoted and enthusiastic, and in this mood, the people began making a determined bid to settle down Their enormous sufferings, and adversities still haunted their existence as a self-respecting people, but their courage and determination were unfaltering.

In those difficult and dangerous days, the only hope of the Muslims was their faith from which they drew inspiration, and encouragement to survive with honour and dignity Precariously poised as it was, the survival of Pakistan was no less than a miracle, and due to this the new State rightly derived her title of "Daulat-i-Khuda Dad' meaning God granted State

The people of Pakistan, were of a trusting kind and out of their simplicity and Faith they hoped that their leaders who had revived unity in their ranks in the name of their Faith, would also lead them towards security, stability and a way of life based on the strong and durable foundations of Islam

Pakistan has emerged as a sovereign State on the ideology of Islam, and, therefore, the people had rightly expected that by now, the leaders would get down to the business of framing Islamic Constitution

In spite of the first few years being eventful, the period of transition, with the sincere support and solidarity of the people, could have been cut short, but this period dragged on as the leaders dragged their feet and thought more and more of worldly personal gains and less of national honour and well being

The people hailed and trusted, and the so-called leaders, lined their pockets and secured their fortunes There were power struggles and palace intrigues in abundance while their primary duty of Constitution-making was pushed aside. The country drifted aimlessly from one crisis to another for so many years that the general attitude of the public, out of frustration, came to border on apathy and resignation

The people became confused as they were caught in the controversies of different systems of life the sense of direction was befogged The conflicting ideologies of democracy, socialism and secularism were natural growth of moral and spiritual values inconsistent with the Islamic way of life The general lack of feeling for Islaimc ideology and the aspirations of the people, which were in keeping with their temperament and genius, once again brought the country on to the brink of disintegration and ruin

The ideological foundations of the country on which unity and solidarity of Muslims of the two regions of the country could be built and consolidated, received a rude shock The people of Pakistan drifted away from their common heritage and the chance to evolve a common national character on the only common basis of Islam, was lost once more The common man was disillusioned and by the late sixties he had little patience and no trust, even among one another

Still we have lost no opportunity in emphasizing our determination to make Pakistan a strong Fortress and a Citadel of Islam.

In celebration of our 50th National Day -- Golden Jubbilee of Pakistan, as the Day of Hope and Prayer for Islamic Renaissance, we must remember our task and aim to achieve the ultimate purpose of Pakistan.

Our main task to the utlimate purpose of Pakistan is yet incomplete We have a vast and populous territory at our disposal We are politically free, belonging to the free nations of the world We are resourceful in men and material Therefore, we shall join together and with all the strength of our Faith and the Sincerity of our real purpose, we must not doubt our destiny which is Islam and the constitution based on Islamic principles as laid down in Quraan and Sunnah

May Allah the Merciful give us light and guidance to discover our direction and purposal Aameen Yaa Rab-bal-'aalameen

Al-Fiqh Al-Islami

QUESTION & ANSWER

Question : A patient is made unconscious for the purpose of surgical operation in a hospital During his unconsciousness he misses obligatory Prayers The question is whether he is required to say the missing prayers when he regains consciousness or not ?

Answer : If the man who is made unconscious for surgical operation, misses five or less than five prayers, it becomes incumbent upon him to say the missing prayers on regaining consciousness In case he has missed more than five prayers, he is not required to perform them as missed prayers.

AL-SUNNAH

PROPHET MUHAMMAD
(Sallallahu 'alaihi wa sallam)
HIS SERMONS

A prophet is Allah's spokesman unto his creatures Preaching is part of a prophet's life-time activity whereas oration goes together with preaching Oratory in its worldly sense means "art of making speeches", and an orator is defined as "an eloquent public speaker" In religion, oration comprises spirtual discourses meant to convey the Divine truth to the listeners ranging from the very illiterate to the highly learned human beings It has, therefore, to be in plain and effective words capable of attracting and persuading one and all to accept the Divine truth

In the case of preaching of Muhammad *(Sallallahu 'alaihi wa sallam)* there are two distinct and fundamental differences compared to the apostles of Allah who preceded him Firstly, his audience was the humanity at large, and not limited merely to a single nation Secondly, he had to deliver the very last Divine message given and perfected by Allah for the entire mankind, for all time to come There was no more divine Message to come There was no next Prophet to follow becasue of their finality and universality, the Sermons of Holy Prophet Muahmmad *(Sallallahu 'alaihi wa sallam)* have a special import Undoubtedly, he has delivered the greatest sermons ever given in human history, as we shall see a little later

Prophet Moses (Musa) *alaihis sallam* had burnt his tongue during childhood He was, on that account, unable to speak clearly Let us recall that when he was assigned by Allah the job of carrying the Divine Message to Pharaoh, he prayed to God and sought His assistance in the following words as contained in Quran Majeed

"He said 'O my lord, expand my breast and make my task easy for me, and loose the knot of my tongue, (That) they may understand my speech And appoint for me a minister, from my family -- Aaron, my brother, and grid up my loins by him And make him share my task -- so that we may glorify You much, And remember You much Surely, you are watching over us He said you are granted your request, O Moses " (20 25 - 36)

Prophet Muhamamd *(Sallallahu 'alaihi wa sallam)* did not suffer from any lingual impediment like Moses (Musa *(alaihis salaam)*. His being wa God's message personified Hi breast was wide open to receiv and spread God's word He di not, therefore, need any partne to assist in discharging hi Divine duties

Looking to Jesus Chris ('Isa *alaihis salaam*), we hardl get any correct account of hi sermons because they hav been mutilated by his disciple or under the name of hi disciples Be it as it may, it an accepted fact that Jesu Christ ('Isa *alaihis salaam* himself heralded the dawn o Islam through the prophethoo cf Muhammad *(Sallallah 'alaihi wa sallam)*.

Almost every tribe i Arabia bragged of its hig reputation for oratory, but th Quraysh and the Hawazi enjoyed particular distinction i this regard Muahmma *(Sallallahu 'alaihi wa sallam* was a descendant of th Qureysh and had sucked on th breast of one belonging t Hawazin Tribe

Muhammad *(Sallallahu 'alaihi wa sallam)*. once said

"I am the most eloquen of all of you, for I belong to th Quraysh and speak th language of Banu Sa'd

(Banu Sa'd was a branch of Hawazin).

On another occasion, he said: "Of all the Arabs, I am most eloquent of speech "

Yet on another occasion he said: "I have come with words of comprehensive content "

These utterances show the inbuilt self-confidence of Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* Otherwise, he was "un-lettered" in the sense that he underwent no formal schooling, whastoever, from anybody He did not know how to read. He did not know how to write Allah the Almighty was his sole Teacher Divine Guidance was his only source of Knowledge and Wisdom Quran Majeed says to him:

"And you did not read a Book before this nor did you transcribe it with your right hand; for (only) then these liars might have doubted." (29 48)

" ....Allah has revealed to you the Book and the wisdom, and taught you what you did not know. Great indeed is God's grace upon you " (4:113).

Let us now turn to the life of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* to understand how he communicated with the

Continued on Page 47...

WHAT ALLAH TAUGHT TO MAN?

If we examine ourself and the weak body, and then compare our weakness with the other creatures and take into account of our achievements and our victories and successes over other creatures, we are wonder-struck It is a point for consideration that how this model of earth is developed from a dirty drop into a clot of blood, and then into a piece of flesh Again, this flesh is turned into a soft bone which is later enwrapped with flesh This flesh on the bone is again decorated with clean skin and the head, the treasure of wisdom, which is safe-guarded by the fine silky hair and then sent into this world This fact has been clearly described in the following Quaranic Verses

"Then We made the drop of sperm a clot of blood, then We made the clot of blood a lump of flesh, then We made bones out of that lump of flesh and dressed the bones with flesh, thereafter We developed it as a new creation So Blessed be Allah, the Best of creators " (23 14)

Not only that, but the tiny creature is provided a nursing mother The mother has been given a heart full of love for bringing up the child and her breast is filled with milk to provide sustenance With these arrangements, the child developes and grows into a youth. This youth not only fights with big and powerful creatures but overpowers them and makes them obeient and then takes work and labour from them according to his wish and desire He overpowers dreadful elephants and not only uses them for riding but loads them with heavy burdens and then takes them with him according to his desires He overpowers bears, wolves, tigers and lions and so drives them to wag their tails before him When he invades the mountains, he turns them in dust-particles and somewhere he rips open their heart and digs out iron, copper, allumunium, gold, silver, jewels, precious stones, for his use, he does farming on land and plants orchards, he grows corns and various kinds of fruits and vegetables and thus obtains food for himself and his family and his domestic animals, he digs the earth and obtains the great bounties of water, pertoleum and gas from it to run his factories and mechanical vehicles and spreads light all around to fight the darkness of the night Not only this, he invents aeroplanes and missiles and establishes his authority in the atmosphere, and through these planes, he covers journeys, of months in hours and those of weeks in minutes and reaches from one corner of the world to the other without any difficulty When he turns to rivers and oceans, he acquires fresh meat and fish and then dipping into the bottom of the sea, he collects pearls, corals etc , for his own adornments and

strength. He does not sit idle and continues his endeavours He makes huge ships and then floats them on the surface of the ocean. Through these huge ships which are like mountains, he sails from one country to another and then circling round the world he exposes his wisdom and authority This weak and small creature has become so strong and wise that after conquering land, ocean, high mountain, space etc , he is dreaming to inhabit the moon and stars All this is the kindness and graciousness of the Creator of the world Who brought into being man and the whole universe and then making man his vicegerent he rehabilitated him in the universe

"Allah is He Who made the sea subservient to you that ships may sail thereon by His command, and that you may seek of His bounty, so that you may be grateful. And made subservient to you whatever is in the heavens and whatever is in the earth, altogether from Him. Surely, in this are of course signs for a people who reflect " (45 12 & 13)

Man actually knows everything about the Creator. His creations and His bounties but he poses as if he has no knowledge of them, and instead of paying his gratitude to Allah, the Master of the Universe, Who has given him power and wisdom, he boasts with great audacity and speaks out;

" Surely, have been given this on account of a knowledge that I possess " (28 78)

Can man not think that if all these things in the world have been invented and created by him through his wisdom and power, why he fails to save his ships and himself from storm in the sea and floods, and when the weather is rough and wind is blowing hard, why this wise and clever man postpones and cancels the journeys Had the created things from his wisdom, his firm plans and schemes would not have been unsuccessful Had he any say in the matter, huge ships and aeroplanes would not have met accidents or crashes and pieces of thousands of passengers would not have spread all around on the land and surface of the sea and they would have been disfigured beyond recognition The indigence of man in these matters and his compulsion to cancel his firm determination prove that man has created or made nothing from himself, all that he has, is because of the kindness and graciousness of the Creator and Master of the Worlds and even the wisdom and understanding of man are the bounties from Him. Allah has pointed out about His wisdom in the first revealed Chapter of His Sacred Book, the Quran, in the following words:

"Read, and your Rabb (Guardian-Lord) is Most-Generous, He Who taught (man to write) by the pen -- He taught man what he knew not " (96 3, 4 & 5)

From the above Verse it is clear that whatever knowledge man attains and whatever wisdom he possesses is bounty of Allah and not a property or quality of his own self He was simply a piece of flesh which was later developed into the shape of a human being and then he was favoured with wisdom and understanding so that he could understand the Truth and obey the Command of Allah and His Prophet A lover of truth when realises this fact accepts the authority of Allah, his head bows down in obedience, and he believes in His Last prophet Muhammad *(Sallallahu 'alaihi wa sallam)*. He knows that man's salvation in both the worlds lies in acceptance of his prophethood One who affirmed his prophethood, has found the way for his betterment and prosperity in this world as well as in the Hereafter

"Our duty is to disseminate His Message."

Ethics of Islam

VIRTUES AND CONDUCT

Islam is the selected Religion of Allah the Almighty, the Creator of the Universe, the Wise.

It is the only Religion which deals comprehensively with all departments of human life -- both concerning this world and the Hereafter -- and has laid down perfect principles for overall guidance of mankind Where Islam has discussed its beliefs of Unity and Prophethood, the methods of offering Prayers, Fasts, Zakaat, Hajj, Animal-sacrifice, I'tikaaf, etc , and the laws of agriculture, loan, trust etc , it has also constituted the principles of ethics, good conduct, noble manners, amicable disposition and virtuous character, for the education and guidance of masses. Thus, Islam presents a complete and comprehensive code which leads man in every walk of life through its best and perfect laws and rules. That is why if man sincerely follows them in his practical life, he attains the highest status of humanity, which no one can even touch by any other means

Not only did the noble ethical principles of Islam decorate the social life of the believers in their lands but they also won for them the hearts of enemies and the people of vanquished nations

Once the followers of Islam entered as victor in any land, the land of their bitterest enemy, all malicious propaganda made against them, as a barbarous and cruel people, automatically fell flat and the vanquished nation welcomed them for their good treatment, refined manners, noble conduct, character and toleration Consequently, those who once abhorred Islam and its followers owing to misgivings and malignant publicity of their leaders shed all their pride and prejudice against Islam and opened their hearts for enlightening them with the Truth of Islam Thus, the Muslims conquered the countries on one hand and won the hearts of the people on the other

It was also the ethical richness of Muslims which made the Christian inhabitants of 'Hams' weep and moan at the departure of Muslim troops after a short occupation

During the caliphate of Hazrat Umar Farooq *(Razi Allahu anhu)* when Syria was conquered, 'Hams', a city near Halab, was also occupied But, soon after when the Muslims were vacating that city for some strategic reasons, the eyes of Christian inhabitants were full of tears for their departure And, when they went away, they prayed for their return as their rulers. By the Grace of Allah, 'Hams' was soon again in the occupation of Muslims to the great relief and peace of the inhabitants of that city

Contrary to the conquest, achieved by the Muslims, if we see the record of other victor nations, we find a different story When a nation is conquered, the victor generally celebrates the conquest by mass killings, looting and harassing the people of the vanquished country Naturally, the people of the defeated nation start their struggle to throw away the yoke of slavery from their necks and to regain their freedom For that they offer great sacrifices, even their blood But, this never was the case with the vanquished nation when Muslims conqureed their country The vanquished people never thought of defeat but freedom from the atrocities of their own government and establishment of the rule of justice and peace In fact, the entry of Muslims in their land meant their own uplift in all walks of life Consequently, once the Muslims occupied a country, there was no resistance from its people Neither any struggle started against Muslim victors nor was any attempt made for gaining freedom from the rules

of Muslims. If one thinks over this popularity and honour of the Muslims, he will find that this was all due to their good treatment, noble manners, amicable behaviour and sense of justice and honesty.

The great guide, Hazrat Muhammad *(Sallallahu 'alaihi wa sallam)*, a mercy for all creatures, was sent indeed as a beautiful pattern of conduct, and an exalted standard of charcter to serve as a beacon light for the people of the world throughout the existence of the present universe The Kind Prophet is a model for the guidance of mankind in every walk of life on one hand and a security for the peaceful and honourable life in the existing world and the Hereafter on the other One can succeed in seeking the pleasure of Allah only by following the pattern of conduct and noble manners and ethics of the Kind Prophet *(Sallallahu 'alaihi wa sallam)*.

The Kind Prophet *(Sallallahu 'alaihi wa sallam)* had said . "I have been sent to perfect the good and nice conduct". He also remarked that "the best among you is he whose conduct is the best " But, what is the good conduct?

About good conduct, we shall first realise that the religion before Allah is Islam It has come to guide mankind till the Doomsday, and not only do its teachings suit all types and climes of people but are equally beneficial and advantageous In the life of this world, men associate with one another and develop friendly and brotherly relations with their fellowbeings They are inter-dependent on one another in their affairs and, for the satisfaction of their wants and necessities, the help of one another is needed They aslo enter into mutual relationship by intermarriages and thus the people are attached with one another life the links of a chain which bind together with one another In other words, men develop some rights and privileges on others and vice versa and also duties are fixed on them which they are supposed to discharge in good faith for their mutual benefit The discharge of the duties and fulfilment of the rights and privileges according to the dictates of Shariah, the kind and honest attitude, the self-tolerance, approbation and good behaviour are known as good conduct or character All these values of good conduct were symbolised in the person of the Kind Prophet *(Sallallahu 'alaihi wa sallam)*, so that people may easily understand and follow them The Quran syas

"You certainly have an excellent example (of conduct) in Allah's Messenger" (33 21)

Again, the Quran addressed the Kind Prophet *(Sallallahu 'alaihi wa sallam)* about his ethical perfection and good conduct in the following words.

"And surely, you are of exalted character" (68.4)

Consequently, the rise of Islam or entrance of the highly arrogant and fastidious Arabs in the fold of Islam was due to the exalted standard of character and beautiful pattern of conduct, with which the person of the Prophet *(Sallallahu 'alaihi wa sallam)* was fully adorned by Allah and which the faithful followed in obedience to the command of Allah and His Prophet Therefore, those who followed the Prophet *(Sallallahu 'alaihi wa sallam)*, developed a character and conduct which brought a change in the life of the ignorant As a result, soon the robbers become the guides of caravans and the killers of their daughters felt pride in nursing the orphans because of the blessing of good conduct and character.

The Glorious Quran and Traditions of the Prophet *(Sallallahu 'alaihi wa sallam)* have mentioned many virtues of the good condcut Allah says "Indeed prospered he who purified himself" (91 9). Man should learn that his succass, his prosperity, his salvation etc , depend on the purification of his conduct and character

Whereas his failure, his decline and his perdition depend on the soiling of his conduct.

The good deeds of man come form the purity of his heart and conduct. Its results in the world are doubled and multiplied by Allah's grace and mercy, but an even greater reward comes from His own Persence His good pleasures, which bring us near to Him. The Quran states :

"rather if there be a good deed He will increase it two-fold, and by way of His grace He will give a great reward " (4.40).

The pious life of the Prophet *(Sallallahu 'alaihi wa sallam)* is a pattern for our guidance in all walks of life Therefore, his every action, every deed, every gesture etc , have a full chapter of their own, with many sections dealing with all major and minor aspects of human life As such, it serves a real guidance in the sense of the word for those who seek the path of Truth for adoring their life, both of this world and of the Hereafter

Continued From Page 43

PROPHET MUHAMMAD *(Sallallahu 'alaihi wa sallam)* HIS SERMONS

people in his multi-functional position of a reformer, a missionary, a preacher, a military commander, a conqueror, and a judge His assigned function was to guide all the people to the path of Islam He was not to confine his dialogue to basically simple and righteous persons alone He had to reach deeper into the mind and heart of evil-doers, mischief-mongers, ill-intentioned, and hypocritic persons who were not receptive, but who nevertheless needed all the more to be pulled out of darkness into the light Communication by word of mouth was essential for creating correct impressions and suggestions and right ideas in the mind of the masses

Among the audience of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* were the arrogant Arabs who were proud of their high attainments in the literary skill and art of speech Arabic is the richest language in so far as its vocabulary goes Its diction is full of most delicate nuances To face these "learned ones", there was the "un-lettered" Muhammad *(Sallallahu 'alaihi wa sallam)*! However, Allah provided him the gift of outstanding oration He also taught him how to conduct himself vis-a-vis the opposing and adversary forces.

Quran Majeed says:

"O followers of Islam! you are best people ever raised for makind You enjoin right conduct and forbid what is wrong, and believe in Allah (3-110)

"And we never sent a Messenger except with the speech of his people, so that he may explain (the message) to them" (14 4)

"Invite (them) to the way of your Lord with wisdom and good exhortation and argue with them in (ways) that are the best" (16 125)

"And do not dispute with the people of the Book but in a manner which is better, except (with) such of them as have done wrong " (29 46)

These were the principles laid down by Allah Himself for the guidance of Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*

(to be continued)

73-SOO-RA-TUL-MUZ-ZAM-MIL

(20 Verses)

INTRODUCTION

Name of Soo-rah : The Soo-rah has been named after the word **Al-Muz-zam-mil, used in its first** verse The word means one who has wrapped himself with some garment

It occurs in the **Ahadis** that on revelation to the Holy Prophet ***(Sallallahu 'alaihi wa sallam)*** of the first word of revelation "Read" (i e اِقْرَأ) he felt very much frightened and when he came back to his family he asked his wife Hazrat Khadijah ***(Razi Allahu anha)*** to cover him with some garment Allah has named this **Soo-rah** and the next **Soo-rah, Al-Mud-das-sir,** with reference to the same incident

It occurs in the narratives that once the infidels of Makkah assembled in their club-house and decided to give the Holy Prophet ***(Sallallahu 'alaihi wa sallam)*** some nickname For this purpose they considered many nicknames, viz , كَاهِنٌ (Fortune-teller), سَاحِرٌ (Wizard) and مَجْنُوْنٌ (Madman) They could, however, not agree on anyone of these nickames It appears from some verses of the Holy Quran that they called the Holy Prophet ***(Sallallahu 'alaihi wa sallam)*** by each of these nicknames on different occasions

فَتَوَلّٰى بِرُكْنِهٖ وَقَالَ سٰحِرٌ اَوْ مَجْنُوْنٌ O (سورة الذّٰرِيٰت: ٣٩)

But he withdrew in his might and said A wizard or a madman (51 39)

فَذَكِّرْ فَمَآ اَنْتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَّلَا مَجْنُوْنٍ O (سورة الطور: ٢٩)

Therefore, warn (men) By the grace of Allah, you are neither a fortune-teller nor a madman (52 29)

It is narrated that when this conspiracy of the infidels came to the knowledge of the Holy Prophet ***(Sallallahu 'alaihi wa sallam)***, he felt dejected and lay down on his bed wrapped in a garment Then Allah addressed His beloved Prophet ***(Sallallahu 'alaihi wa sallam)*** with these words يٰٓاَيُّهَا الْمُزَّمِّلُ O This style of address indicates Divine love and affection for the Holy Prophet ***(Sallallahu 'alaihi wa sallam)***

According to some commentators there is an advice concealed in these words for the Holy Prophet ***(Sallallahu 'alaihi wa sallam)*** that a great responsibility is going to be placed on his shoulders and he has to spend a large part of the night in standing before Allah in prayer, so that with the help of Allah he may be able to acquit himself of his responsiblity successfully The responsibility is, of course, the revelation to the Holy Prophet ***(Sallallahu 'alaihi wa sallam)*** and the responsibility of conveying the Truth to the people

Place and time of Revelation : It is one of the earliest **Soo-rahs** to be revealed in Makkah The date of the revelation of this **Soo-rah** may roughly be placed at about 10 to 11 years before the **Hijrah.**

Subject-matter of the Soorah : This contains an exhortation to the Holy Prophet ***(Sallallahu 'alaihi wa sallam)*** to prepare himself to bear the heavy burden placed on his head, of conveying the Truth to the servants of Allah for which devoted, sincere nightly prayers are necessary He ***(Sallallahu 'alaihi wa sallam)*** should bear patiently the insolence and taunts of the enemies

There is an emphasis in this **Soo-rah on** Allah's vengeance on the disbelievers and His Ability to deal with the tyrants with an iron hand

The **Soo-rah** also urges the believers to strive hard in the path of Allah (i e **Jihad**), recitation of the Holy Quran, establishing the prayers, paying Zakat (the obligatory alms) and spending money on other charitable purposes and seeking Allah's forgiveness at all times

SOO-RAH-TUL- MUZ-ZAM-MIL REVEALED AT MAKKAH SECTIONS 2 VERSES 20	*SOO-RAH-TUL- AL-MUZ-ZAM-MIL MAK-KEEY-YAH RU-KOO-'AA-TU-HAA 2 AA-YAA-TU-HAA 20*	سُورَةُ الْمُزَّمِّلِ مَكِّيَّةٌ وَهِيَ عِشْرُونَ آيَةً وَفِيهَا رُكُوعَانِ
In the name of Allah, the All-Compassionate, the Most Merciful	*Bis-mil-laa-hir-raḥ- maa-nir-ra-ḥeem*	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
SECTION 1	*RU-KOO' 1*	رکوع ۱
1. O you, enwrapped in a garment!	*1. Yāa-aiy-yu-hal-muẓ-ẓam-mil*	يٰۤاَيُّهَا الْمُزَّمِّلُ ۙ
2. Stand (to prayer) at night but a little (part of it),	*2. Qu-mil-lai-la il-laa qa-lee-lan-*	قُمِ الَّيْلَ اِلَّا قَلِيْلًا ۙ
3. A half of it or reduce it a little	*3. niṣ-fa-hōo a-win-quṣ min-hu qa-lee-laa.*	نِّصْفَهٗۤ اَوِ انْقُصْ مِنْهُ قَلِيْلًا ۙ
4 or add to it, and recite the Qur'an in a clear measured tone	*4. Au ẓid 'a-lai-hi wa rat-ti-lil-qur-aa-na tar-tee-laa.*	اَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْاٰنَ تَرْتِيْلًا ۗ
5. Surely, soon We are going to charge you with a Weighty Word.	*5. In-naa sa-nul-qee 'a-lai-ka qau-lan ṡa-qee-laa.*	اِنَّا سَنُلْقِيْ عَلَيْكَ قَوْلًا ثَقِيْلًا ۞
6. (Indeed) the rising by night (for prayer) is a stronger way of curbing (the self) and more unpright in speech	*6. In-na naa-shi-a-tal-lai-li hi-ya a-shad-du waṭ-anw-wa aq-wa-mu qee-laa.*	اِنَّ نَاشِئَةَ الَّيْلِ هِيَ اَشَدُّ وَطْاً وَّاَقْوَمُ قِيْلًا ۗ
7 Surely, during the day you have (to attend to) prolonged occupation	*7. In-na la-ka fin-na-haa-ri sab-ḥan ta-wee-laa.*	اِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيْلًا ۗ
8. And remember the Name of your Rabb (Guardian-Lord) and devote (yourself) to Him with complete devotion	*8. Waẓ-ku-ris-ma rab-bi-ka wa ta-bat-tal i-lai-hi tab-tee-laa.*	وَاذْكُرِ اسْمَ رَبِّكَ وَتَبَتَّلْ اِلَيْهِ تَبْتِيْلًا ۗ

English	Transliteration	Arabic
9. (He is) the Lord of the East and the West, there is no God but He, so take Him as (your) Patron.	*9. Rab-bul-mash-ri-qi wal-magh-ri-bi lãa i-laa-ha il-laa hu-wa fat-ta-khiz-hu wa-kee-laa.*	رب المشرق والمغرب لا إله إلا هو فاتخذه وكيلا ⑨
10. And be patient with what they say, and dissociate (yourself) from them with graceful dissociation	*10. Waṣ-bir ʻa-laa maa ya-qoo-loo-na wah-jur-hum haj-ran ja-mee-laa.*	واصبر على ما يقولون واهجرهم هجرا جميلا ⑩
11 And leave Me (to deal) with the beliers, the affluent ones, and respite them awhile	*11. Wa zar-nee wal-mu-kaz-zi-bee-na u-lin-naʻ-ma-ti wa mah-hil-hum qa-lee-laa.*	وذرني والمكذبين أولي النعمة ومهلهم قليلا ⑪
12 Surely, with Us are fetters and Hell Fires,	*12. In-na la-dai-nãa an-kaa-lanw-wa ja-ḥee-maa.*	إن لدينا أنكالا وجحيما ⑫
13 And food that chokes, and painful torment,	*13. Wa ṭa-ʻaa-man zaa ghuṣ-ṣa-tinw- wa ʻa-zaa-ban a-lee-maa.*	وطعاما ذا غصة وعذابا أليما ⑬
14 On a day when the earth and the mountains shall quake and the mountains shall become heaps of running sand	*14. Yau-ma tar-ju-ful-ar-ḍu wal-ji-baa-lu wa kaa-na-til-ji-baa-lu ka-s̤ee-bam-ma-hee-laa.*	يوم ترجف الأرض والجبال وكانت الجبال كثيبا مهيلا ⑭
15 Surely, We have sent to you a Messenger, as a witness over you	*15. In-nãa ar-sal-nãa i-lai-kum ra-soo-lan s̤haa-hi-dan ʻa-lai-kum*	إنا أرسلنا إليكم رسولا شاهدا عليكم
as We had sent a Messenger to Pharaoh,	*ka-maa ar-sal-nãa i-laa fir-ʻau-na ra-soo-laa.*	كما أرسلنا إلى فرعون رسولا ⑮
16 But Pharaoh disobeyed the Messenger, so We seized him in a dreadful grip	*16. Fa-ʻa-saa fir-ʻau-nur-ra-soo-la fa-a-khaz-naa-hu akh-zanw-wa-bee-laa.*	فعصى فرعون الرسول فأخذناه أخذا وبيلا ⑯
17 How, therefore, will you escape, if you deny the Day which shall turn childern grey-headed,	*17. Fa-kai-fa tat-ta-qoo-na in ka-far-tum yau-mainy-yaj-'a-lul-wil-daa-na shee-baa.*	فكيف تتقون إن كفرتم يوما يجعل الولدان شيبا ⑰

18 Whereon the heaven shall split asunder? His promise must needs be fulfilled.	*18. As-sa-māā-u mun-fa-ṭi-rum-bih. Kaa-na waʿ-du-hoo maf-ʿoo-laa.*	السَّمَاءُ مُنْفَطِرٌ بِهِ ۚ كَانَ وَعْدُهُ مَفْعُولًا ⑱
19 Surely, this is a Reminder,	*In-na haa-zi-hee taz-ki-rah.*	إِنَّ هَٰذِهِ تَذْكِرَةٌ ۖ
so he, who wills, may take a way to his RABB (Guardian-Lord)	*Fa-man shāā-at-ta-kha-za i-laa rab-bi-hee sa-bee-laa.*	فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ سَبِيلًا ⑲
SECTION 2	***RU-KOOʿ 2***	ركوع ٢
20. Surely, your RABB (Guardian- Lord) knows that you stand vigil,	*In-na rab-ba-ka ya'-la-mu an-na-ka ta-qoo-mu*	إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ
nearly two-thirds of the night and (sometimes) half of it, and (sometimes) one-third of it,	*ad-naa-min ṣu-lu-ṣa-yil-lai-li wa-niṣ-fa-hoo wa ṣu-lu-ṣa-hoo*	أَدْنَىٰ مِنْ ثُلُثَيِ اللَّيْلِ وَنِصْفَهُ وَثُلُثَهُ
and (also) a group of those who are with you	*wa-ṭāā-i-fa-tum-mi-nal-la-zee-na ma-ʿak.*	وَطَائِفَةٌ مِنَ الَّذِينَ مَعَكَ ۚ
And Allah determines the measures of the night and the day	*Wal-laa-hu yu-qad-di-rul-lai-la wan-na-haar.*	وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ ۚ
He knows that you cannot determine (the length of) it	*ʿA-li-ma al-lan-tuḥ-ṣoo-hu*	عَلِمَ أَنْ لَنْ تُحْصُوهُ
so He turned kindly towards you (to reduce it),	*fa-taa-ba 'a-lai-kum*	فَتَابَ عَلَيْكُمْ ۖ
hence recite from the Qur'an what is easy for you	*faq-ra-oo maa ta-yas-sa-ra mi-nal-qur-aan.*	فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ ۚ
He knows that some of you may be ailing,	*ʿA-li-ma an-sa-ya-koo-nu min-kum-mar-ḍaa,*	عَلِمَ أَنْ سَيَكُونُ مِنْكُمْ مَرْضَىٰ ۙ
While others may be traversing the land in search of Allah's bounty,	*wa aa-kha-roo-na yaḍ-ri-boo-na fil-ar-ḍi yab-ta-ghoo-na min faḍ-lil-lau-hi*	وَآخَرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِنْ فَضْلِ اللَّهِ ۙ

English	Transliteration	Arabic
and still others may be fighting in the cause of Allah.	*wa aa-kha-roo-na yu-qaa-ti-loo-na fee sa-bee-lil-laah.*	وَآخَرُونَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ
So recite from it what is easy (for you);	*Faq-ra-oo maa ta-yas-sa-ra min-hu.*	فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ
and keep up SALAAT (prayer) and pay ZAKAAT (the obligatory charity), and contribute for Allah's sake a goodly contribution	*Wa a-qee-mus-sa-laa-ta wa aa-tuz-za-kaa-ta wa aq-ri-dul-laa-ha qar-dan ha-sa-naa.*	وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا
And whatever you forward of good, for yourself,	*Wa maa tu-qad-di-moo li-an-fu-si-kum-min khai-rin*	وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ
you shall find that with Allah (and) it will be better and greater in recompense	*ta-ji-doo-hu 'in-dal-laa-hi hu-wa khai-ranw-wa a'-za-ma aj-raa.*	تَجِدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا
And seek forgiveness of Allah	*Was-tagh-fi-rul-laah.*	وَاسْتَغْفِرُوا اللَّهَ
Surely, Allah is All-Forgiving, All-Compassionate	*In-nal-laa-ha gha-foo-rur-ra-heem.*	إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

COMMENTARY

VERSES 1-4 : Addressing the Holy Prophet *(Sallallahu 'alaihi wa sallam)* with the most affectionate words يَا أَيُّهَا الْمُزَّمِّلُ (O wrapped one in a garment), Allah commands His beloved Prophet, Muhammad *(Sallallahu 'alaihi wa sallam)*, to keep vigil in the nights, except a small part thereof It may be half the night or a little more or less than half, according to convenience This recitation must be in measured rhythmic tones and not hurriedly It is necessary to let the impact of the Divine Word descend deep into the recesses of the heart. The reference seems to be to the recitation of the Quran with a distinct and clear accent in the **Tahajjud** Prayer, to let the holy words have their full impact on the heart.

VERSES 5-9 : Allah says that He is very soon going to throw on the shoulders of the Holy Prophet *(Sallallahu 'alaihi wa sallam)* a weighty word, in the form of the verses of the Holy Quran Weighty, indeed, they are! Allah has mentioned this point in His Book as under -

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمٰوٰتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا
وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ ؕ سورة الاحزاب : ٧٢

We did, indeed, offer the Trust (Al-Amanat) to the heavens and the Earth and the mountains but they refused to undertake it, being afraid thereof, but man undertook it (33 72)

In order to prepare the Holy Prophet *(Sallallahu 'alaihi wa sallam)* for the great burden (the Trust) of the Revelation, Allah has advised him to keep vigil on nights, as these night hours are conducive to deeper and lasting impressions on the heart and are more effective in attracting Allah's pleasure during His rememberance. It also clears the mind and stengthens the tongue for better and perspicuous speech

Vigils at night were also necessary, because the Holy Prophet *(Sallallahu 'alaihi wa sallam)* had to attend to many other items of work concerning worldly affairs and the propagation of the Faith during the Day time He *(Sallallahu 'alaihi wa sallam)* has, therefore, been asked with emphasis to devote himself to the Remembrance of his Lord with sincere and keen attention of mind and soul -- the Lord of the East and the West, the Sole Master of the entire Universe and the only Defender against enemies and calamities of all sorts He Alone is Worthy of worship, devotion, and trust, as there is no god other than He

VERSES 10-11 : The All-Knower and All-Aware knew very well -- and Who can know things better than He -- that the infidels of Makkah drowned deep in polytheism and idolatry would become very hostile to the Prophet *(Sallallahu 'alaihi wa sallam)* and his weak and ill-equipped Commpanions *(Razi Allahu anhum)* and this would cause the latter irritation, frustration and despondency and this would, in turn, disturb the Divine Programme of spreading the light of Islam far and wide He is, therefore, advising the Holy Prophet *(Sallallahu 'alaihi wa sallam)*, and his companions to bear the hardships, taunts and jeers of the opponents with patience and perseverance without setting themselves in opposition to the enemies They are being advised to part with them and keep themselves away from them in a peaceful and gentle parting without bringing themselves in direct conflict with the enemies This is becasue Allah knew very well that better sense would soon prevail upon the minds of these deniers and they would ultimately enter the fold of Islam and become soldiers of Islam and this is what actually happened

There is a great wisdom in this advice which is worth adoption in our day-to-day dealings with our fellow men by quietly putting up with frictions and differences and preventing them from turning into long-drawn murderous enmity

Allah did not mean that He would leave the deniers in their opposition and tyranny against the Muslims In the next verse, Allah promises in clear words that these well-to-do and affluent repudiators "have been allowed a little respite (in the life of this world) and Allah will deal with them with an iron hand very soon" In other words, if they do not come to the right path, their punishment shall begin on their departure from the short-lived life of this world.

VERSES 12-14 : These verses describe the instruments of torture available in Hell for punishing the disbelievers, e g. fetters and raging fire, and unpalatable and disgustful food The punishment will commence on the Day of Resurrection when the earth and the hills shall rock and roll and the mountains shall be crushed to become heaps of running sand The Holy Quran is full of detailed descriptions of the terrible punishment of the Hereafter reserved for deniers and disbelievers

VERSES 15-16 : Addressing the people of Makkah, Allah says We have sent to you a Messenger (i.e. Muhammad -- ***Sallallahu 'alaihi wa sallam***), so that he may be a witness to your deeds and doings just as He had sent Moosa ***(alaihis salaam)*** to Pharoah as a witness, but the latter rebelled against the Messenger of Allah and Allah seized him with a severe seizure That Pharaoh and his hosts were drowned in the Red Sea is known to everybody and it has become a chapter of history

There are many other verses in the Holy Quran in which it has been said that the Holy Prophet ***(Sallallahu 'alaihi wa sallam)*** shall be a witness to the deeds and doings of his Ummah -- believers or unbelievers The verses are 2 143, 4 159, 16 89, 22 78, etc In these verses it has been said, ***inter alia,*** that the Messenger "shall be a withness on you" Some people twist the interpretation of these verses and argue that as the Messenger will be شَاهِد (witness), so he is حَاضِر (present everywhere) and نَاظِر (seeing every thing) They argue that unless a man sees something he cannot be a witness to it, but it is incorrect to argue in this way by dissociating the verses from their relevant contexts and antecedents

VERSES 17-18 : Then the heavens will be rent asunder and there shall be no protector for anyone other than Allah The events of the Day of Judgement will be so terrible that children shall turn grey out of terror Allah's promise which the unbelievers were discarding as a lie will be fulfilled before their eyes.

VERSES NO. 19 : Allah has mentioned these facts to serve as a Reminder, so that he who so desires may take the straight path of Allah

VERSE. NO. 20 : This closing verse is very important, because the command to keep vigil in night up to one half or a little more or less than that which was imposed in the beginning has been abrogated by this verse Allah Who alters the lengths of the Days and the Nights from season to season exempted his servants from this obligation, as they could not discharge it because among them would be sick persons, those wandering about in search of sustenance or taking part in **Jihad**. So the obligation of night vigil was lifted from them and it was left to their sweet will to recite the Quran and offer the **Tahajjud** Prayer as convenient to them

Emphasis has, however, been laid that they must establish the obligatory prayers regularly, pay the **Zakat** and spend money in charity for the sake of Allah Whatever good deeds you do here will be credited to your account in the Hereafter in a much better and multiplied ratio After having complied with these injunctions you should remain seeking Allah's forgiveness, because He is Oft-Forgiving and All-Compassionate

There is a clear indication in these closing words of this verse that, however much a man exerts himself in his duty to Allah, he cannot do full justice to the task without Allah's help and mercy and will need His forgiveness at every step

"Allah knows the best" وَاللّٰهُ اَعْلَمُ بِالصَّوَابِ

Morals contained in the Soorah

After doing full justice to the obligatory and essential religious duties as ordained by Almighty Allah, a servent of Allah should try his best to avail himself of the sacred and serene hours of the night after midnight to recite the verses of the Holy Quran in the **Tahajjud** Prayer This part of the night is best for the acceptance of supplications

(البقية من الصفحة ٣٧)

نتعاون جميعا على سد حاجته بما تفيضه علينا أعمالنا حتى يتفرغ لعبادته . فقال عليه السلام : « كلكم خير منه » ، أى لأنكم تعملون وهو لا يعمل .

وعلى أساس هذه النظرة المقدسة التى ينظر بها الاسلام الى العمل الانسانى وثمرات الجهود ، يقدس الاسلام حق العامل فى ملكية أجره . فهو يدعو الى الوفاء به ، وينذر من يجور عليه بحرب من الله ورسوله .

وفى هذا يقول عليه السلام فيما يحكيه عن ربه فى الحديث القدسى : « يقول الله عز وجل: ثلاثة أنا خصمهم يوم القيامة وعد منهم رجلا أستأجر أجيرا فاستوفى منه ولم يعطه أجره » . وهو يدعو كذلك الى التعجيل بأداء الأجر وفى هذا يقول عليه السلام « أعطوا الأجير أجره قبل أن يجف عرقه » .

وكما يؤدى العمل الى ملكية الأجر ، فأنه يؤدى احيانا الى ملكية الأعيان نفسها التى يجرى عليها العمل ، ومن وذلك ملكية الفرد لما يحييه من أرض موات وملكيته لما يصيده من صيد برى وبحرى ، وذلك بالشروط والقيود المفصلة فى كتب الفقه الاسلامى .

الــرأى والعفـــاف

روى أبو داود والنسائى عن عائشة رضى الله عنها ، أن رسول الله ﷺ قال :

« إذا أراد الله بالأمير خيراً جعل له وزير صدق ، إن نسى ذكره به ، وإن ذكر أعانه ، وإذا أراد الله به غير ذلك جعل له وزير سوء ، إن نسى لم يذكره ، وإن ذكر لم يعنه » .

وقال بعض الحكماء : موقع الوزير من الملك موقع الملك من العامة ، وكما أن السلطان إذا صلح صلحت الرعية ، وإذا فسد فسدت الرعية ، فكذلك الوزير إذا صلح صلح الملك ، وإذا فسد فسدت الملك . . .

وفى «كلية ودمنة» : لا يصلح السلطان إلا بالوزراء والأعوان ، ولا الوزراء والأعوان إلا بالمودة والنصيحة ، ولا المودة والنصيحة إلا بالرأى والعفاف (بدائع السلك فى طبائع الملك)

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرْضَى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ
هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

يده ولن يغلق دونه باب ما دام قد عرف ربه واستجاب لندائه الكريم (وأني لغفار لمن تاب وآمن وعمل صالحا ثم اهتدى) .

التوبة المقبولة :

ان أبواب التوبة تظل مفتوحة ما لم تبلغ الروح الحلقوم ويحضر الانسان أجله ويحين حينه وحينئذ لا تغنى التوبة ولاتفيد لأنها تأخرت عن وقتها المطلوب ولحظتها الموحية بالرحمة والقبول .

على أنه يجب أن يكون راسخا فى الذهن أن الله القادر العظيم لم ولن يجعل العلاقة به من الأمور التى تحكمها الأهواء وتوجهها الأغراض .

فقد صان قدره وحصن حدوده أن تكون فى متناول العبد يقتحمها متى شاء ويعود عنها اذا شاء دون رغبة فى خير أو رهبة من شر .

مثل هذا لم يتشرب قلبه صفو الايمان ولم يستقر بنفسه نور اليقين فتراه على حالة مضطربة اذا راقت له المعصية سعى اليها واذا مل عنها أو يأس من ادراكها ركن الى التوبة مدعيا أنه قد أقلع وأناب وما هو الا متحفز لفرصة تواتيه أو مناسبة تأتيه فيعود الى ضلاله ويعيش تبعا لهواه .

التوبة بين الله تعالى وبين عبده :

التوبة كلمة جامعة لمعنيين يختلفان باختلاف المصدر الذى تقع منه فقد تقع التوبة من المولى على عبيده وقد تقع من العبد الى مولاه فاذا وصف بها العبد فالمعنى أن العبد بتوبته رجع الى ربه لأنه بمعصيته كان كالهارب من ربه الآبق عن سيده الشارد عن ساحة مولاه وخالقه فاذا تاب فقد رجع عن هربه الى ربه وآب الى سيده بعد اعراض عنه وخروج عن حدوده التى رسمها له خالقه وحصنه الذى أواه اليه .

واذا وصف بها المولى تبارك وتعالى فالمعنى أنه رجع على عبده برحمته وفضله .

ولهذا كان حرف التعدى فى المصدرين يختلف فقيل فى العبد تاب الى ربه واذا نسب الى الحق عز وجل قيل تاب على عبده .

وذلك كما يفارق الرجل خدمة رئيسه فيقطع الرئيس معروفه عنه ثم يراجع خدمته فيقال : فلان عاد الى الأمير والأمير عاد عليه باحسانه ومعروفه . ولله المثل الأعلى وهو العزيز الحكيم .

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تشابه وتلازم

مثل السلطان كالطبيب ، ومثل الرعية كالمرضى ، ومثل الوزير كالسفير بين المرضى والأطباء ، فإن كذب السفير فقد بطل التدبير ، وكما أن السفير إذا أراد أن يقتل أحداً من المرضى وصف للطبيب نقيض دائه ، فإذا سقاه الطبيب على صفة السفير هلك العليل ، كذلك الوزير ينقل للملك ما ليس فى الرجل فيقتله . . (سراج الملوك للطرطوشى)

التوبـــة والإنابـــة وسيلـــة وغايـــة

— فضيلة الشيخ محمد عبد الواحد أحمد —

أن الاسلام وهو دين الله الخالد والخاتم . يستهدف دائما تكامل الانسان وتناسقه بين جوهره ومخبره ، وشكله ومظهره فاذا كان يحب من أهله نظافة المظهر ووضاءة الصورة وحسن السمت وبهاء الوجه فأنه يحب وبالدرجة الأولى أن تتانق روحه ويتالق وجدانه وينطف ضميره وتطهر مشاعره لتتسق نفسه وحسه ويتحدا فى الغاية والوسيلة لسنطيع أن يؤدى رسالته فى هذه الحياة مطمئن النفس مستقر الخطو ثابت القلب .

واذا كانت أسباب الجمال الظاهرى والكمال الخلقى سرة لكل راغب بما شرع من وسائل .

فان التوبة من أجل الوسائل وأصدقها لتقوم النفس داخلها وتستخرج خبثها وبواعث انحرافها حتى اذا برت وخلت مما يشينها أقامت التوبة من الضمير الانسانى النفس حارسا يقظا يوقظها اذا غفت وينبهها اذا غفلت ذكرها اذا نسيت .

ان الانسان الحق هو الذى يستيقظ ضميره وتتحرك ـه ويحيا وجدانه بعد طول سبات وجمود فيؤمن ربه ستجيب لدعوته بدوام عبادته ويستغفره ويتوب اليه

ان الخالق جل وعلا هو الأعلم بالخلق . أعلم بهم انفسهم . أحاط بعوامل الهدى ودواعى الضلال التى ر فى حياة الانسان ومن لطف الله بخلقه وحبه لهم أن م فهم ضعفهم وقدر ظروفهم وأخطاءهم وأتاح لمن ت بشريته نورانيته فوقع فى المعصية أن يتحلل منها زع عنها وأن يطهر صحيفته من ظلم المعصية وظلامها ح لهم أبواب التوبة وندبهم اليها ودعاهم لها ووعدهم لها ، وهو الذى يقبل التوبة عن عباده ويعفو عن يئات ، نعم فان من أقبل على الله أقبل الله عليه وفتح له أبواب رحمته وقبوله وأحاطه بسياج من الأمن والطمانينة ما دام قد استوفى شرائط التوبة وأركانها ووقف مستمرحا ربه مستعطفا اياه معلنا بلسان الاعتذار ودوام الاستغفار انه لا ملجأ له الا مولاه ولا عاصم له الا عفوه ورضاه .

أن الله جلا جلاله لن يغلق بابه دون احد ولن يرد انسانا مد اليه يده يطلب عفوه ومغفرته ورحمته .

أن الله تبارك وتعالى أرحم بعباده من الوالدة بولدها — وأرحم بهم من أنفسهم ومن هذه الرحمة أن يعد عباده بطرق الخير وهو قد البر — كما أقر حدودا ينبغى أن يقف العبد وراءها حذرا أن يقع فيها أن تفتنه النفس فيخضع لها وجعل حقوقا له جل جلاله دين فى عنق كل مكلف وحقوقا لعباده تستقيم على رعايتها حياة الانسان على مجتمعه الذى يتعايش معه .

فمن تعدى حدود الله واقتحم حماها وتنكر لحقوق عباد الله وهو المتكفل عنهم الحفيظ عليهم وسقط فى مهاوى المعاصى من الافراط أو التفريط وضعف أمام نوازع النفس ووسوسة الشيطان فان يد الله تظل مبسوطة اليه وبابه يظل مفتوحا أمام عينيه كما تظل دعوته له موجهة اليه بالاقبال عليه والوقوف بين يديه ولن يقبض الله عنه

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك .

الاسلام يحمى العمل الانسانى

— الدكتور على عبد الواحد وافى —

لما كان الانتاج لا يتوقف على رأس المال الممثل فى الملكية فحسب ، بل يتوقف كذلك على العمل الانسانى ولما كان فقراء الناس ودهماؤهم لا يملكون الا قواهم الجسمية والعقلية ، وليس لهم من رءوس الأموال الا ما يستطيعون بذله من مجهود ، لذلك يقدس الاسلام العمل الانسانى ، ويحيطه بحماية لا تقل فى قوتها عن حمايته للملكية ورأس المال .

فالاسلام يحترم العمل الانسانى أيا كان نوعه ما دام داخلا فى نطاق الأعمال المشروعة ويحث عليه ويعلى من شأنه ، يقول الله تعالى فى كتابه الكريم « هو الذى جعل لكم الأرض ذلولا ، فامشوا فى مناكبها وكلوا من رزقه » وبأمر القرآن الكريم المؤدين لصلاة الجمعة الا يطول مكثهم فى المسجد ، وأن ينصرفوا الى أعمالهم عقب انتهائهم من اداء الفريضة وما يتصل بها من سنة وختم للصلاة . فيقول : « يا أيها الذين آمنوا اذا نودى للصلاة من يوم الجمعة فاسعوا الى ذكر الله وذروا البيع . ذلكم خير لكم ان كنتم تعلمون ، فاذا قضيت الصلاة فانتشروا فى الأرض وابتغوا من فضل الله . . . »

بل لقد اجاز الاسلام مباشرة اعمال التجارة وما اليها فى مواسم الحج وفى أثناء اداء مناسكه . قال تعالى « الحج اشهر معلومات ، فمن فرض فيهن الحج فلا رفث ولا فسوق ولا جدال فى الحج . . » الى أن قال « ليس عليكم جناح أن تبتغوا فضلا من ربكم » ويقول المفسرون فى تفسير هذه الآية الأخيرة انها تجيز الأخذ بأسباب الرزق ومزاولة اعمال التجارة وما اليها فى مواطن الحج نفسها ومواسمه وفى أثناء أداء مناسكه . . وقال عليه الصلاة والسلام : « ما أكل أحدكم طعاما قط خيرا من عمل يده » وروى أن النبى عليه الصلاة والسلام ، لما استقبله مرة معاذ بن جبل وصافحه عند عودته من أحدى الغزوات ، أحس النبى خشونة فى يد معاذ ، فقال : « لقد كبنت يداك يا معاذ » « أى خشنت وغلظت » فقال معاذ « ذلك لأنى احترث بالمسحاة ، وانفق منه على عيالى » أى لأنى اشتغل بزراعة الأرض وانفق من ذلك على أسرتى ، والى ذلك يرجع السبب فى خشونة يدى » فقبله الرسول عليه السلام أو قبل يده ، وقال « تلك يد يحبها الله ورسوله » أو قال . « تلك يد لا تمسها النار » وروى ابن عباس أن قوما قدموا على رسول الله ﷺ : فقالوا . ان هذا (يشيرون الى أحدهم) يصوم النهار ويقوم الليل ويكثر الذكر . فقال عليه السلام : « أيكم يكفيه طعامه ؟ » فقالوا كلنا ، أى

(متبع على الصفحة ٤٠)

الاسلام يحمى العمل الانسانى:

— الاسلام يحترم العمل الانسانى أيا كان نوعه ما دام داخلا فى نطاق الأعمال المشروعة .

— قال صلى الله عليه وسلم : ما أكل أحدكم طعاما قط خيرا من عمل يده .

التوبة والإنابة وسيلة وغاية :

— قال تعالى : هو الذى يقبل التوبة عن عباده ويعفو عن السيئات .

— ان أبواب التوبة تظل مفحتوحة ما لم تبلغ الروح الحقوم ويحضر الانسان أجله . . .

internationa

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Bis-mil- laa- hir- raḥ- maa nir- ra- ḥeem.

In the name of Allah, the All Compassionate, the Most Merciful

QUR-AAN AND SUNNAH

Indeed, the Best **Word** is the **Word of Allah** (i.e. **Qur-aan-e-Majeed**) and the Best Guidance is **Sunnah** of the **Holy Prophet Muhammad** (***Sallallahu-ʿalaihi-wa-sallam***). And the Best deeds are those declared definite and imperative (according to Qur-aan and Sunnah). And the Worst deeds are those invented by man himself (as part of **Religion**) and all such self-invented formulations are Innovations (***Bid-'at***) and every Innovation (***Bid-'at***) leads a man to **Eternal Hell-Fire.**

And who is more excellent in speech than the one who calls towards Allah while he himself does righteous deeds and says: Admittedly I am from the obedient ones (*Muslims*). **(Al-Qur-aan 41:33)**

Explanatory Note:-

Whoever invites people towards Allah deserves great honour and is worthy of being listned to. His words are held in the highest esteem as evidenced below:-

(a) That he calls people to Allah (the 'Truth of Allah') without involving his 'self', in any way.

(b) Every deed of his is based on Righteousness showing no divergence between his preaching and his conduct (i.e. his own words and actions), and

(c) He asserts himself as a Muslim, meaning that he associates himself with the 'Will of Allah', as if he is the full embodiment of Islam, as ordained by Him (Allah) and adopted by His Prophet Muhammad (Ṣallallahu-ʿalaihi-wa-sallam).

Bis-mil-laa-hir-rah-maa-nir-ra-heem
In the name of Allah, The All-Compassionate, the Most-Merciful

THE RELIGION OF ISLAM

Islam stands for a religion preached by Hazrat Muhammad ***(Sallallahu 'alaihi wa sallam)***, the Prophet of Islam and practised by a large section of mankind all over the world. It preaches the Oneness of Almighty Allah and propounds a code of Morals and Behaviour as a means of salvation

Islam suggests more than a system of theology It stands for a distinctive civilization and a socio-economic order based on a form of practical theology

Islam is conceived by an ordinary person as the name of his religion and as such comprises a system of life, guiding its followers individually and collectively, binding its members into a fraternity which transcends the boundaries of language, race, colour and social traditions It is an order that regulates the relations among men and women from the point of view of their world welfare, besides regulating the relations of the individual to the concept of Oneness of Allah

BELIEFS :

Islam is based on five basic principles called Beliefs

1) Belief in Allah
2) Belief in the Prophets
3) Belief in the Angels
4) Belief in the Revealed Books of Allah
5) Belief in the Last Day and Life-after-death

Belief in Allah is the most fundamental principle of Islam Among other features, the institutions that stand out are Prayer, Fasting, Zakat and Hajj

Broadly speaking, Islam can be seen as a religious movement, which changed the destinies of many nations and ushered in a particular type of civilization, Islam proved to be a unifying force among different grounds

The reason of this cultural unity lies in the inherent force of the Islamic teachings, particularly the concept of Oneness of Allah and the unity of mankind and the adaptability of Islam both to the Oriental and Occidental streams of thought

Islam means peace and tranquillity, and includes a sense of total and permanent reliance on Allah

The message of Islam was revealed by Allah to mankind through His last Prophet Muhammad ***(Sallallahu 'alaihi wa sallam).***

Islam is not just a religion, it is a living form and expression, a complete and practical **Deen.**

Islam implies basic adherence to Allah's command in every sphere of life

The fundamental characteristic of Islamic thought is an irreversible bond of unity among the members of the community

Islam aims to fashion one's entire life according to the principles of individual and collective behaviour revealed by Allah and does not confine itself to the private life of the individual alone.

Islam does not admit any separation between religion and politics. it wants to conduct politics in accordance with the guidance provided by religion.

The success of Islam has been primarily due to three things viz ,

a) The high ideals it has set before its followers
b) The extreme simplicity and practical value of its basic requirements of Faith and practice
c) The flexibility with which its principles and teachings could be applied to the solution of every day problems of life

Islam provides a philosophy of life and develops an attitude of mind which ensures a balanced development of all the aspects of life and fulfilment of all lawful urges of man Unlike other religions, Islam demands no superficial adherence from its followers It calls for a total revolution in human life

Belief in Islam is not a mere metaphysical conception, nor is it a jumble of empty words. It is a dynamic belief, a revolutionary doctrine and a historical force It endows life with a lofty purpose It enables man to live with dignity.

Belief in Revelation, and the spiritual peace which comes from submission to Allah, is expressed in daily life by obeying His Commands and avoiding that which He has forbidden.

Islam is more than a creed , it is a culture and a way of life The rapid spread of Islam is, to a great extent, due to its complete practicality and its promise of balanced life to its followers

ARTICLES OF FAITH

The Articles of Faith are the following :

1. **Testimony of the Faith, the "Shahaadah".**
2. **Five times daily prayers "Salaat".**
3. **Fast of Ramadaan "Saum".**
4. **The "Zakaat".**
5. **Pilgirmage, the "Hajj", and**
6. **"Jihad" in the way of Allah**

Islam teaches the purest form of Monotheism and regards polytheism as the deadliest sin.

The fundamentals of Islam are that man is a creature of Allah, and as such, he must obey the Command of Allah, his Creator, of his own free will, consent and clear understanding Among all the creations of Allah, man is the only creature who has been given the will and the mind -- the power to think, the knowledge of good and bad. He has also provided with every guidance to follow what is good and reject what is bad The real achievement of human life, therefore, is the reward for that good which is possible only through complete obedience Thus total submission to the will of Allah is the basic aim of Islam

Quraan Majeed says that Allah created men and jinn so that they may serve Him

Man is subjected to two fundamental relations that of man to man and the other that of man to Allah. The real aim and object of man in Islam is that both these aims should be governed by the Commands of Allah, and not by one's own selfish motives

Islam does not debar any body from taking part in the general activities of the human life From the Islamic point of view, all activities of human life should be followed with a view to earning the pleasure of Allah Islam presents for mankind an equitable and complete system of life for which it exalts the human spirit and prescribes ethical principles for man.

Islam is a religion of peace and goodwill, of civilization, of culture and human emancipation Islam and progress are closely related Islam guarantees progress to its followers in life.

Islam seeks perfection of man in all the aspects of life, -- spiritual and the mateiral well-being and total welfare of mankind

The most significant feature of the Islamic ideals is the progressive view of life It is a part of the Muslim's faith that Allah sent His Prophets to every people and in every age, to affirm the Truth taught by their predecessors and carry the developments of religious thought a step further relating to temporary needs of progress, unitl the advent of Allah's Last Prophet Muhammad ***(Sallallahu 'alaihi wa sallam)***, through whom the **Deen** was perfected.

AL-SUNNAH

THE HOLY PROPHET MUHAMMAD *(Sallallahu 'alaihi wa sallam)* HIS LIFE IN LINES

His First Forty Years :

The name of the last of the Holy Prophet was Muhammad *(Sallallahu 'alaihi wa sallam)* It was proposed by his grand-father and his mother had suggested Ahmad He is known in the world as Muhammad *(Sallallahu 'alaihi wa sallam)* and in the heavens as Ahmed In **Tourat** (the Torah) he is called Muhammad and in **Injeel** (the Bible) his name appears as Ahmed

Perents :

His father was **Abdullah**, son of Abdul Muttalib bin Hashim bin 'Abdi Munaf bin Qasi His mother was **Amina** bint Wahab bin 'Abdi Munaf bin Zehra bin Kalaab bin Marrah bin Ka'b bin Loi His maternal grandmother was **Barrah** and his great grand-mother was **Ummi Habib.**

Birth :

He was born in the spring of 571 C.E, April the 22nd, that is, Monday the 12th. of Rabi'ul Awwal, in the early heurs of the morning (Some jurists report 8th and same 9th. of Rabi'ul Awwal) Allah knows better He was the only child of his parents Monday is of special significance as the conferment of Prophethood, **Hijra** (migration) and demise also took place on this day He lost his father before he was born. After a week of his birth he was given to the custody of Halima Sa'dia and he spent his first five years in her charge in a desert village When he returned to his mother he lost her very soon, that is, when he was only six His grandfather, who looked after him with great affection, passed away within the next two years -- that is, when he was eight years old

Marriage :

First marriage at 25 with Hazrat Khadija bint Khuwailid aged 40 and a widow

Social Service Award :

At the age of 30 years he was conferred with common consent the title of **Al-Ameen** and when 33, he was unanimously selected by the tribes as their Spokesman and Arbitrator

Search for Spiritual Emancipation :

When 35, he seriously took to introspection, prayer and meditation for spiritual peace

Prophet & His Mission as the Last Messenger of Allah :

Revelation came to him at the age of 40 with the first verses of **Sura Iqra'** -- Chapter No 96 The same year he won over 52 converts to the Faith Amongst the men, the first was Hazrat Abu Bakr; among the ladies it was Hazrat Khadija bint Khuwailid and amongst the boys Hazrat Ali *(Razi Allahu anhum).* Among the slaves Zaid bin Harsa was the first to embrace Islam

Years of Prophethood :

2nd Year : The beginning of **Da'wah** (Call to Islam) and preaching of Islam openly

3rd Year : The famous sermon on the mount

4th. Year : The command to give the Message to his near and dear ones

5th. Year : Migration of a batch of Muslims to Habsha

6th. Year : Hazrat Hamza (Prophet's uncle) and Hazrat 'Umer the two great sons and stalwarts of Islam enter the fold of Islam

7th. Year : Total boycott by the Quraish and their associates of all the Muslims who were forced to take refuge in the valley of Sha'b Abu Talib

10th. Year : The end of boycott. Hazrat Khadija and Hazrat Abdul Muttalib pass away Journey to Taif.

11th. Year : Six men from Yasrib (Madinah) embrace Islam

12th. Year : The Ascension to heavens, twelve from Medinah embrace Islam

13th Year : Seventy two persons from Madinah embrace Islam

From the Hijra to the end of his earthly life :

1st. Year : Meesaq-i-Madinah, an agreement between Muslims -- Ansars and Muhajirs -- with the pagan tribes, the Jews and the Christians, to establish law and order, peace and security in the city.

2nd. Year : Battle of Badr, Command for Fasting in Ramazan. Celebration of **'Id-ul-Fitr and 'Id-ul-Azha.**

3rd. Year : Battle of Uhad.

4th. Year : Prohibition against liquor and all other intoxicants -- Treacherous killing of **Qaris** (reciters of Quran) by bani 'Aamir.

5th. Year : Battle of the Trench -- Command for observance of measures of modesty by women

6th. Year : Peace of Hudaibia and -- **Baiti Rizwaan.**

7th. Year : Conquest of Khyber Letters to contemporary monarchs inviting them to Islam

8th. Year : Conquest of Makkah and Battle of Mauta Battle of Hunain, Battle of Tabook

9th. Year : Pilgrimage of Muslims to Makkah Arrival of deputations from different lands.

10th. Year : The last pilgrimage and the historic sermon

11th. Year : Terminal illness at the age of 63 and departure from this life **Inna lillaahi wa inna ilaihi raje'oon.**

To conclude we may add that no one today, not even the greatest detractors of the Holy Prophet *(Sallallahu 'alaihi wa sallam)*, can unless they are totally ignorant, challenge the statement that he revolutionised all aspects of life, individual and collective He made man familiar with his Maker, changed the illiterate into highly educated people, thieves and brigands into upright men fully conscious of human rights, turned barbarians into civilised beings, abolished class distinctions, established a classless society in which master and slave dined at the same table and dressed in like clothes, and put an end to the idolatory of desires, personal wealth, accumulation of capital and misappropriation of funds

(To be continued)

ISLAMIC UNIVERSITY FOR GIRLS TO BE SET UP IN INDIA

Haiderabad (India): The Nizamiah Islamic Organisation will establish an Islamic university for girls here alnog with a network of Islamic schools, its Chairman Sheikh Akbar Nizamuddin Sabri announced.

He said the organization will also set up an Islamic Research Centre and a Printing Press

The Chairman said the organization is planning to establish a Qur'an **Tafsir** (interpretation) Home, a Conference Hall and a **Hadith** Home

According to him the organization will organize a number of scholarly seminars on the rights of woman in Islam, Islam and sciences and Islam and medicine It will also organize an Islamic Book Fair

At present, more than 2000 male and female students are studying in the schools of the organization So far, more than 150,000 students have graduated from the schools of this organization after studying Islamic subjects Courtesy **DA'WAH.**

ISLAMIC MYSTICISM

PURIFICATION OF HEART (Taharat Qalbi)

Islam puts man in an honourable and exalted position. In Quran Majeed Allah says:

"We have indeed created man in the best of moulds.. . " (96:4).

At another place while the Almighty Creator calls to evidence His mighty works in the scheme of nature He has also sworn by the soul and the perfection and order given to it Allah says in Quran Majeed

"And the NAFS (man), and as (He) proportioned it .. " (91:7).

It will be evident that the Creator created the Soul and gave it order, proportion and perfection to be able to adapt itself to face particular circumstances under which it has to live.

In other words, in fact man's "SELF" (heart) is, a clean mirror But the pressing needs of life, its unending problems and his untiring struggle to seek their solutions most often tend to defile man's heart. In the course of his consious life, man is bound to pay heed to three obligations, namely -

1. Obligation to Allah, the Creator and Sustainer
2. Obligation to mankind
3. Obligation to his own "Self" (heart).

During his incessant struggle for existence, man often ignores to fulfil these obligations, wholly or partly He cannot easily maintain an equilibrium in this behalf In case of a perfect equilibrium maintained by him in fulfilling all the obligations, the mirror of his heart remains meticulously clean, otherwise it becomes dusty

The heart of the Prophets, *(alaihi-mus-salaam)*, without distinction, always remained clean like a crystal because they were ever so mindful of their duties towards their Creator, that towards fellow-mankind, and towards their own "Self" In fact every shortcoming in fulfilling these obligations turn the mirror of man's heart rusty

Man's constant effort to keep his heart clean from all blemishes and rusty spots with diligence, is called Purification of Heart or Tazkiyah-i-Nafs in the terminology of Islamic mysticism This point is lucidly appreciated by Allah in the Quran :

"Surely prosperons is he who purified (himself). And truly, he failed who corrupted it (the NAFS)" (91:9-10)

Not only that, Allah has endowed man's heart with those noble qualities which enable him to distinguish between the good and the bad Almighty Allah syas

"Then he inspired it (the NAFS) with (the sense of) its wickedness and its piety" (91:8)

This is the reason why man's heart occasionally pricks and he feels pangs of his consience when he, knowingly or unknowingly, fails to fulfil any of his assinged obligations If ever a man commits any sin or crime, perpetrates aggression or cruelty against anyone, or teases, or utters slander in order to tarnish somebody's social image, or injures his feeling, surely the heart of such a person becomes polluted This aspect may be understood by the sin as defined by the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*:

"Sin is that which prickles your heart "

It means that, if committed by a sensible man, sin pricks his heart, Islam teaches us that a man who tacitly hears the call of his conscience and makes efforts to

rectify any wrong that he has committed, and resolves not to do it again, does pruify his heart. This effort on his part is Purification of Heart.

The purport of this discourse is to stress that man's heart, for some reason or the other, might become polluted His constant sttention is therefore required to keep it clean This effort comprises Purification of Heart This act of man is so liked by Allah that He has inclued it as one of the duties of the Prophets This is the reason why the Last of His Prophets, Muhammad *(Sallallahu 'alaihi wa sallam)*, has taught his followers specifically the ways of purifying their heart In order, therefore, to keep our heart clean from all blemishes and pollutions, he has taught us to seek Allah's forgiveness and His Grace In the terminology of Islam this act is called **Istighfaar**, about which the Holy Prophet *(Sallallahu 'alaihi wa sallam)* said·

"I offer Istighfaar for one hundred times every day "

It may, however, be understood that sins except **Kufr or deliberate disobediennce of Allah, committed by man may be forgiven by Allah at His Will, if implored by man, but the sins committed by man against man or mankind will never be forgiven by Allah unless the aggrieved man or the people against whom the aggression, is committed, forgives the sinner** This is what the Apostle has repeatedly emphasised.

Therefore, for a Muslim it is imperative that he protects others from the venom of his tongue and pen and from the misuse of his hands, thought and actoin, or else the mirror of his heart will not be cleaned Purification of heart not only cleans the pollution of his heart but it also reminds that he will not, in future, usurp the rights and property of others, nor injure their feelings, nor harm their body and reputation et cetera

This Purification of the Self or the power of Self-Accountability, endowed to man by Allah, determines the excellence or superiority of his station and dignity vis-a-viz the rest of the creation

TO MAKKAH BY RAIL

Riyad: The Saudi Authorities are discussing plans to link the Holy City of Makkah with the King Abdul Aziz International Airport in Jaddah with an efficient railway system or a tunnal to make the pilgrim route an efficient one. Currently all pilgrims arriving at Jaddah are transported by buses Saudi Communication Minister, Dr Nasser Al-Saloum hinted at the possibility with regard to the new pilgrim facility.

MOSQUES IN CHINA

At present there are about 43,000 mosques in China. Besides the mosques, there are various Islamic associations, institutions and religious colleges The oldest association in the country is the Advancement Association of the Chinese Muslims which was set up in 1909 This association has 3,000 branches throughout China

MUSLIMS IN SWITZERLAND

At present there are more than 75,000 Muslims in Switzerland, of which 5,000 are Swise Muslims. Islam first came to Switzerland in the year 400 Hijrah In 1391 H the Islamic Foundation was set up in Geneva Besides a big mosque, the centre houses an Islamic school and a library

CHAPTER 55

SOO-RA-TUR-RAHMAAN

(Continued from June 22, 1997 Issue)

بسم اللہ الرحمن الرحیم

SECTION 1 (cont.) — رکوع (تابع)

19. He let forth two waters, flowing to meet;	*19. Ma-ra-jal-bah-rai-ni yal-ta-qi-yaan.*	مَرَجَ الْبَحْرَيْنِ يَلْتَقِيٰنِ
20. Between them is a barrier which they do not encroach.	*20. Bai-na-hu-maa bar-za-khul-laa-yab-ghi-yaan.*	بَيْنَهُمَا بَرْزَخٌ لَّا يَبْغِيٰنِ
21. So, which favours of your RABB (Guardian-Lord) will you both deny ?	*21. Fa-bi-aiy-yi aa-lāā-i rab-bi-ku-maa tu-kaz-zi-baan.*	فَبِاَيِّ اٰلَاۤءِ رَبِّكُمَا تُكَذِّبٰنِ
22. Pearls and coral-stones come forth therefrom	*22. Yakh-ru-ju min-hu-mal-lu'-lu-u' wal-mar-jaan.*	يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ
23. So, which favours of your RABB (Guardian-Lord) will you both deny ?	*23. Fa-bi-aiy-yi aa-lāā-i rab-bi-ku-maa tu-kaz-zi-baan.*	فَبِاَيِّ اٰلَاۤءِ رَبِّكُمَا تُكَذِّبٰنِ
24. And to Him belong the boats raised aloft	*24. Wa la-hul-ja-waa-ril-mun-sha-aa-tu*	وَلَهُ الْجَوَارِ الْمُنْشَئٰتُ
in the sea like mountains	*fil-bah-ri kal-a' -laam.*	فِي الْبَحْرِ كَالْاَعْلَامِ
25. So, which favours of your RABB (Guardian-Lord) will you both deny ?	*25. Fa-bi-aiy-yi aa-lāā-i rab-bi-ku-maa tu-kaz-zi-baan.*	فَبِاَيِّ اٰلَاۤءِ رَبِّكُمَا تُكَذِّبٰنِ
SECTION 2	***RU-KOO' 2***	رکوع ۲
26. All that is on it (earth) is to perish,	*26. Kul-lu man 'a-lai-haa faa-ninw-*	كُلُّ مَنْ عَلَيْهَا فَانٍ
27. and will abide (for ever) the Face (Presence) of your RABB (Guardian-Lord), Ma-jestic and Munificent.	*27. wa yab-qaa waj-hu rab-bi-ka zul-ja-laa-li wal-ik-raam.*	وَيَبْقٰى وَجْهُ رَبِّكَ ذُو الْجَلٰلِ وَالْاِكْرَامِ
28. So, which favours of your RABB (Guardian-Lord) will you both deny ?	*28. Fa-bi-aiy-yi aa-lāā-i rab-bi-ku-maa tu-kaz-zi-baan.*	فَبِاَيِّ اٰلَاۤءِ رَبِّكُمَا تُكَذِّبٰنِ

29. Seeks from Him (his need - His bounty) whosoever is in the heavens and the earth.	*29. Yas-a-lu-hoo man fis-sa-maa-waa-ti wal-ard.*	يَسْـَٔلُهُ مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ
Every moment He is in a glorious business.	*Kul-la yau-min hu-wa fee sha'n.*	كُلَّ يَوْمٍ هُوَ فِيْ شَاْنٍ ۞
30. So, which favours of your RABB (Guardian-Lord) will you both deny ?	*30. Fa-bi-aiy-yi aa-lāa-i rab-bi-ku-maa tu-kaz-zi-baan.*	فَبِاَيِّ اٰلَاۗءِ رَبِّكُمَا تُكَذِّبٰنِ ۝
31. Soon shall We attend to your reckoning, you two burdened ones.	*31. Sa-naf-ru-ghu la-kum aiy-yu-has-sa-qa-laan.*	سَنَفْرُغُ لَكُمْ اَيُّهَ الثَّقَلٰنِ ۝
32 So, which favours of your RABB (Guardian-Lord) will you both deny ?	*32. Fa-bi-aiy-yi aa-lāa-i rab-bi-ku-maa tu-kaz-zi-baan.*	فَبِاَيِّ اٰلَاۗءِ رَبِّكُمَا تُكَذِّبٰنِ ۝
33 O you tribes of JINN and Men, if you can break out	*33. Yaa-ma'-sha-ral-jin-ni wal-in-si i-nis-ta-ta'-tum an tan-fu-zoo*	يٰمَعْشَرَ الْجِنِّ وَالْاِنْسِ اِنِ اسْتَطَعْتُمْ اَنْ تَنْفُذُوْا
of the bounds of the heavens and the earth, then break out	*min aq-taa-ris-sa-maa-waa-ti wal-ar-di fan-fu-zoo.*	مِنْ اَقْطَارِ السَّمٰوٰتِ وَالْاَرْضِ فَانْفُذُوْا
you cannot break out save with (Our) authority	*Laa tan-fu-zoo-na il-laa bi-sul-taan.*	لَا تَنْفُذُوْنَ اِلَّا بِسُلْطٰنٍ ۝
34 So, which favours of your RABB (Guardian-Lord) will you both deny ?	*34. Fa-bi-aiy-yi aa-laa-i rab-bi-ku-maa tu-kaz-zi-baan.*	فَبِاَيِّ اٰلَاۗءِ رَبِّكُمَا تُكَذِّبٰنِ ۝

COMMENTARY

VERSES 19-25 : In these verses Allah points out the wonders of the oceans which He has created He let two seas flow freely, yet when they meet each other their waters remain distinct in taste and quality as though there was some barrier between the two, keeping the two waters separate from each other Out of these seas are obtained precious pearls and corals which are used as gems Then follows the refrain And His are the ships sailing smoothly, lofty as mountains This is followed by the refrain

VERSES 26-30 : All that is on the earth is to perish and meet its death. There are other verses declaring that death is inevitable for every one and none can escape it.

"Every soul has to taste death." (21:35) (سورة الانبياء: ۳۵) كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ

أَيْنَ مَا تَكُونُوا يُدْرِكْكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُشَيَّدَةٍ

"Wherever you may be, death will overtake you, even if you are in the fortified towers." (4:78)

Only the majestic and gracious **Face** of your Lord shall abide forever. All that is in the heavens and the earth beg of Him their boons Allah appears in a new splendour every day Verses 27 and 29 are followed as usual by the refrains.

VERSES 31-32 : Addressing mankind and **Jinn** both, Allah tells these two species that He will soon become **Free** to deal with them It does not mean that Allah is too busy at the moment to subject them to reckoning. It means that Allah has pre-determind a time for every thing and it is not His way to go back on the programme determined by Himself in advance This has been explained in many verses Only one of them is cited below . وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ إِلَىٰ أَجَلٍ مُسَمًّى لَقُضِيَ بَيْنَهُمْ (سورة الشورىٰ: ۴۲-۱۴)

"......And had not a word preceded from your Rabb (Creator and Sustainer) (respiting them) until a stated term, of course it would have been decided between them....." (42:14)
The verse is followed by the usual refrain

VERSES 33-34 : Allah says that neither mankind nor **Jinn** can penetrate through the regions of the heavens and the earth. Allah challenges them that they can never do this but with His help and authority So far as getting out of the heavens and the earth is concerned the meaning is obvious Allah's Sovereignty embraces every thing. Had there been two gods, it would have been possible for any one to leave one sovereignty to take refuge with the other but this is not possible

Modern commentators think that Verse No 33 refers to man's conquest of space that has been achieved in the near past and it may be possible for men, **Jinn** or both to penetrate deep right to the farthest depths of the earth. In so far as the **Jinn** are concerned, the meaning of the verse is quite true even today It is said that the **Jinn** have been enabled by Allah to penetrate into any heights in the space and any depths far deep into the earth. The famous French surgeon, Mauris Bucaille, has written in his book, The Bible, the Qur-aan and Science ·

There can be no doubt that this verse indicates the possibility that man will one day achieve what we today call **(perhaps rather improperly)** the conquest of space One must note that not only does the text of the Qur-aan predict penetration through the regions of the Heavens but also the Earth, i e the exploration of the depths.

The words إِلَّا بِسُلْطَانٍ (except with some authority -- and that is, indeed, Allah's authority), amply prove that the Qur-aan is the actual words of Allah and not any thing other than a **Divine Composition.** If this verse had not been qualified with these words, the enemies of Islam would have attributed falsehood to the Qur-aan, saying : See, the Qur-aan says that it is not possible to penetrate the **Heavens and the Earth** but man with the help of Science has reached the Moon Thus, this verse contains a clear reference to the help of science and that is the word سُلْطَان used in this verse

35. Shall be sent on you clear flames of fire	35. *Yur-sa-lu 'a-lai-ku-maa shu-waa-zum-min-naa-rinw-*	يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِّن نَّارٍ
and smoking fire, against (which) you shall have no defence.	*wa nu-haa-sun fa-laa tan-ta-si-raan.*	وَنُحَاسٌ فَلَا تَنتَصِرَانِ
36. So, which favours of your RABB (Guardian-Lord) will you both deny?	36. *Fa-bi-aiy-yi aa-lāā-i rab-bi-ku-maa tu-kaz-zi-baan.*	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ
37 And when the sky splits asunder	37. *Fa-i-zan-shaq-qa-tis-sa-māā-u*	فَإِذَا انشَقَّتِ السَّمَاءُ
and turns crimson like tainted hide	*fa-kaa-nat war-da-tan kad-di-haan.*	فَكَانَتْ وَرْدَةً كَالدِّهَانِ
38 So, which favours of your RABB (Guardian-Lord) will you both deny ?	38. *Fa-bi-aiy-yi aa-lāā-i rab-bi-ku-maa tu-kaz-zi-baan.*	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ
39 Then on that day shall not be questioned	39. *Fa-yau-ma-i-zil-laa yus-a-lu*	فَيَوْمَئِذٍ لَّا يُسْأَلُ
about his sins man, nor JINN	*'an-zam-bi-hee in-sunw-wa laa jāānn.*	عَن ذَنبِهِ إِنسٌ وَلَا جَانٌّ
40 So, which favours of your RABB (Guardian-Lord) will you both deny?	40. *Fa-bi-aiy-yi aa-lāā-i rab-bi-ku-maa tu-kaz-zi-baan.*	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ
41 The sinners shall be recongnised by their faces,	41. *Yu'-ra-ful-muj-ri-moo-na bi-see-maa-hum,*	يُعْرَفُ الْمُجْرِمُونَ بِسِيمَاهُمْ
and be seized	*fa-yu'-kha-zu*	فَيُؤْخَذُ
by the forelocks and the feet.	*bin-na-waa-see wal-aq-daam.*	بِالنَّوَاصِي وَالْأَقْدَامِ
42 So, which favours of your RABB (Guardian-Lord) will you both deny ?	42. *Fa-bi-aiy-yi aa-lāā-i rab-bi-ku-maa tu-kaz-zi-baan.*	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

43. (Look!) this is the Hell which	*43. Haa-zi-hee ja-han-na-mul-la-tee*	هَٰذِهِ جَهَنَّمُ الَّتِي
the sinners used to deny	*yu-kaz-zi-bu bi-hal-muj-ri-moon.*	يُكَذِّبُ بِهَا الْمُجْرِمُونَ ۝
44. They shall wander round between that (Hell Fire)	*44. Ya-too-foo-na bai-na-haa*	يَطُوفُونَ بَيْنَهَا
and hot boiling water	*wa bai-na ha-mee-min aan.*	وَبَيْنَ حَمِيمٍ آنٍ ۝
45 So, which favours of your RABB (Guardian-Lord) will you both deny ?	*45. Fa-bi-aiy-yi aa-lāā-i rab-bi-ku-maa tu-kaz-zi-baan.*	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝

SECTION 3 — ***RU-KOO' 3***

46. And for him who fears facing his RABB (Guardian-Lord), there will be two gardens (of 'ADAN and NA'EEM)	*46. Wa li-man khaa-fa ma-qaa-ma rab-bi-hee jan-na-taan.*	وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّتَانِ ۝
47 So, which favours of your RABB (Guardian-Lord) will you both deny ?	*47. Fa-bi-aiy-yi aa-lāā-i rab-bi-ku-maa tu-kaz-zi-baan.*	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝
48 Both (gardens) abounding in branches.	*48. Za-waa-tāa af-naan.*	ذَوَاتَا أَفْنَانٍ ۝
49. So, which favours of your RABB (Guardian-Lord) will you both deny ?	*49. Fa-bi-aiy-yi aa-lāā-i rab-bi-ku-maa tu-kaz-zi-baan.*	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝
50. In both of them are two springs flowing	*50. Fee-hi-maa 'ai-naa-ni taj-ri-yaan.*	فِيهِمَا عَيْنَانِ تَجْرِيَانِ ۝
51. So, which favours of your RABB (Guardian-Lord) will you both deny ?	*51. Fa-bi-aiy-yi aa-lāā-i rab-bi-ku-maa tu-kaz-zi-baan.*	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝
52 In both of them will be fruits of every kind in pairs.	*52. Fee-hi-maa min kul-li faa-ki ha-tin zau-jaan.*	فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ ۝

53. So, which favours of your RABB (Guardian-Lord) will you both deny ?	*53. Fa-bi-aiy-yi aa-lāā-i rab-bi-ku-maa tu-kaz-zi-baan.*	اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٥٣﴾
54. (They will be) reclining upon couches	*54. Mut-ta-ki-ee-na 'a-laa fu-ru-shim-*	مُتَّكِـِٔيْنَ عَلٰى فُرُشٍۭ
lined with silk brocade;	*ba-ṭāā-i-nu-haa min is-tab-raq.*	بَطَآئِنُهَا مِنْ اِسْتَبْرَقٍ
and the fruit of the gardens hanging low.	*Wa-ja-nal-jan-na-tai-ni daan.*	وَجَنَا الْجَنَّتَيْنِ دَانٍ ﴿٥٤﴾
55 So, which favours of your RABB (Guardian-Lord) will you both deny ?	*55. Fa-bi-aiy-yi aa-lāā-i rab-bi-ku-maa tu-kaz-zi-baan.*	فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٥٥﴾
56. Therein are maidens of modest glances,	*56. Fee-hin-na qaa-ṣi-raa-tuṭ-ṭar-fi*	فِيْهِنَّ قٰصِرٰتُ الطَّرْفِ
touched them neither any man before them nor JINN	*lam yaṭ-miṡ-hun-na in-sun qab-la-hum wa laa jāānn.*	لَمْ يَطْمِثْهُنَّ اِنْسٌ قَبْلَهُمْ وَلَا جَآنٌّ ﴿٥٦﴾
57. So, which favours of your RABB (Guardian-Lord) will you both deny ?	*57. Fa-bi-aiy-yi aa-lāā-i rab-bi-ku-maa tu-kaz-zi-baan.*	فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٥٧﴾
58 As if they were rubies and coral-stones	*58. Ka-an-na-hun-nal-yaa-qoo-tu wal-mar-jaan.*	كَاَنَّهُنَّ الْيَاقُوْتُ وَالْمَرْجَانُ ﴿٥٨﴾
59. So, which favours of your RABB (Guardian-Lord) will you both deny ?	*59. Fa-bi-aiy-yi aa-lāā-i rab-bi-ku-maa tu-kaz-zi-baan.*	فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٥٩﴾
60 Is the reward of goodness anything, but goodness ?	*60. Hal ja-zāā-ul-iḥ-sau-ni il-lal-iḥ-saan.*	هَلْ جَزَآءُ الْاِحْسَانِ اِلَّا الْاِحْسَانُ ﴿٦٠﴾
61 So, which favours of your RABB (Guardian-Lord) will you both deny ?	*61. Fa-bi-aiy-yi aa-lāā-i rab-bi-ku-maa tu-kaz-zi-baan.*	فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٦١﴾
62 And besides these two, there are two other gardens.	*62. Wa min doo-ni-hi-maa jan-na-taan.*	وَمِنْ دُوْنِهِمَا جَنَّتٰنِ ﴿٦٢﴾

63. So, which favours of your RABB (Guardian-Lord) will you both deny ?	*63. Fa-bi-aiy-yi aa-lāā-i rab-bi-ku-maa tu-kaz-zi-baan.*	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝
64. They are dark-green (with foliage).	*64. Mud-hāām-ma-taan.*	مُدْهَامَّتَانِ ۝
65. So, which favours of your RABB (Guardian-Lord) will you both deny ?	*65. Fa-bi-aiy-yi aa-lāā-i rab-bi-ku-maa tu-kaz-zi-baan.*	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝
66. In both of them are two bubbling springs.	*66. Fee-hi-maa 'ai-naa-ni naḍ-ḍaa-kha-taan.*	فِيهِمَا عَيْنَانِ نَضَّاخَتَانِ ۝
67. So, which favours of your RABB (Guardian-Lord) will you both deny ?	*67. Fa-bi-aiy-yi aa-lāā-i rab-bi-ku-maa tu-kaz-zi-baan.*	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝
68 In (both of) them are (all kinds of) fruits, date-palms and pomegranates	*68. Fee-hi-maa faa-ki-ha-tunw-wa nakh-lunw-wa rum-maan.*	فِيهِمَا فَاكِهَةٌ وَنَخْلٌ وَرُمَّانٌ ۝
69. So, which favours of your RABB (Guardian-Lord) will you both deny ?	*69. Fa-bi-aiy-yi aa-lāā-i rab-bi-ku-maa tu-kaz-zi-baan.*	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝
70. In them are good and comely (maidens).	*70. Fee-hin-na khai-raa-tun ḥi-saan.*	فِيهِنَّ خَيْرَاتٌ حِسَانٌ ۝
71. So, which favours of your RABB (Guardian-Lord) will you both deny ?	*71. Fa-bi-aiy-yi aa-lāā-i rab-bi-ku-maa tu-kaz-zi-baan.*	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝
72. Houries cloistered in tents (HOURIES - the fair damsels of Paradise endowed with the ideal attributes of beauty, charm and virtue)	*72. Ḥoo-rum-maq-ṣoo-raa-tun fil-khi-yaam.*	حُورٌ مَقْصُورَاتٌ فِي الْخِيَامِ ۝
73 So, which favours of your RABB (Guardian-Lord) will you both deny ?	*73. Fa-bi-aiy-yi aa-lāā-i rab-bi-ku-maa tu-kaz-zi-baan.*	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝

74. Touched them neither any man before them nor JINN.	*74. Lam yat-mis-hun-na in-sun qab-la-hum wa laa jaann.*	لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ ۝
75. So, which favours of your RABB (Guardian-Lord) will you both deny ?	*75. Fa-bi-aiy-yi aa-lāā-i rab-bi-ku-maa tu-kaz-zi-baan.*	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝
76. (They will be) reclining upon green cushions	*76. Mut-ta-ki-ee-na 'a-laa raf-ra-fin khuḍ-rinw-*	مُتَّكِئِينَ عَلَىٰ رَفْرَفٍ خُضْرٍ
and rich carpets of beauty	*wa 'ab-qa-reey-yin ḥi saan.*	وَعَبْقَرِيٍّ حِسَانٍ ۝
77 So, which favours of your RABB (Guardian-Lord) will you both deny ?	*77. Fa-bi-aiy-yi aa-lāā-i rab-bi-ku-maa tu-kaz-zi-baan.*	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝
78. Blessed is the name of your RABB (Guardian-Lord),	*78. Ta-baa-ra-kas-mu rab-bi-ka*	تَبَارَكَ اسْمُ رَبِّكَ
(the Lord) of Majesty and Munificence.	*zil-ja-laa-li wal-ik-raam.*	ذِي الْجَلَالِ وَالْإِكْرَامِ ۝

COMMENTARY

VERSES 35-36 : A flame of fire and a (flash of) molten brass will be sent to these two species of **Jinn and Men** These seem to refer to the inescapable and indefendable punishment of the **Hereafter**, even though it may also be interpreted to refer to the severity of heat and heat strokes with which sometimes humanity is afflicted in this world as well As usual the verse is followed by the refrain meaning, **"So, which favours of your RABB (Guardian-Lord) will you both deny ?"**

A question arises as to what occasion is it to speak of favours when this verse is holding out the threat of punishment The scholars say that this too contains a favour in that it serves as a warning to the people to take advice and atone for their sins

VERSES 37-45 : These verses, interspersed with four refrains (فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ) speak of the horrors and chastisements of the Hereafter On the Day of Judgement the heavens will split asunder become rosy like red hide on that day neither Jinn nor Men will be interrogated about their sins. Verses No 78 of Soo-rah No.28 Al-Qasas also makes a similar statement (وَلَا يُسْأَلُ عَنْ ذُنُوبِهِمُ الْمُجْرِمُونَ ۝) The criminals will not be questioned about their sins As against this there are verses saying

وَلَتُسْـَٔلُنَّ عَمَّا كُنتُمْ تَعْمَلُونَ (سورة النحل: ٩٣)

"....And certainly you will be questioned about what you used to do....". (16:93)

The question is how to reconcile two contradictory assertions · Some commentators have reconcile the opposite assertions by saying that as Allah is All-Knowing, questioning the sinners about their sins is not necessary, except that they shall be questioned only to complete the argument (اتمام الحجة). Another view is that there will be no reckoning immediately on rising from the graves, but this reckoning will take place later on when the resurrected masses are produced before Allah. Another view which seems to be more correct is that it will not be necessary to put questions to know who is a sinner and who is not a sinner. because the sinners will be easily recognised by their frightened and worried faces They will, however, be questioned as to their deeds as mentioned in (16 93), cited above

VERSES (46-59) : These verses interspersed with 7 refrains describe the bliss and blessings of those chosen for entry into Paradise These fortunate inmates of Paradise, who used to fear that there will be a time when they will have to stand before their Lord, will be awarded two gardens, abounding in branches, with two springs flowing, smoothly Therein they will have fruits in pairs They shall be reclining on carpets that will be lined with brocade The fruits of the two gardens will be near at hand In them will be **maidens** chaste, restraining their glances, untouched before either by **Jinn** or **Men** They will be like rubies and corals

VERSES 60-77 : Those who did good will be repaid with good This is Allah's ordinance of justice This is followed by the usual verse of refrain فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ There are 9 such refrains in all in this portion of the commentary There are two other gardens therein besides the two described earlier They are dark-green in colour with streams of water gushing forth There will be in them fruits, dates and pomegranates, and fair **(Maidens)**, good and handsome maidens with restrained glances lodged in goodly pavilions, untouched before either by **Jinn** or **Men**, reclining on green cushions and exqusitely beautiful carpets.

VERSE NO.78 : This is the closing verse of this **Soo-rah** declaring that blessed is the name of your Lord full of **Majesty and Honour**

وَاللّٰهُ أَعْلَمُ بِالصَّوَابِ

And Allah Alone knows what is right and correct.

MORALS TO BE LEARNT FROM THIS SOO-RAH

Patience and Gratitude are the two cardinal qualities which a believer must inculcate in himself to attract Allah's mercy and protect himself from the vices and misfortunes of the world In this **Soo-rah** the emphasis is on the virtue of gratitude in acknowledgement of the untold favours and bounties granted by Allah It should be borne in mind that expressing gratitude for a blessing increases that blessing Allah Himself has promised .

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ ... (سورة ابراهيم)

"And (remember) when your Lord declared : If you give thanks I will give you more....." (14:7)

(Completed)

القرآن والسنة دستور الاسلام

لقد أيد الله رسوله الأمي العظيم ، بالقرآن المجيد ، فإنه لا يأتيه الباطل من بين يديه ولا من خلفه تنزيل من حكيم حميد ، وكما جعله معجزة باقية ببقاء الزمان ، لتكون آتية فى كل آن ، جعل لرسوله حق بيان مجمله بسنته ، وهو فى كلتا الحالتين (وما ينطق عن الهوى إن هو إلا وحى يوحى علمه شديد القوى) .

فإذا قرأت القرآن والسنة وجدت مناهج سديدة ، يسعد بها البشر فى كل أمة وفى كل عصر ، ووجدت نصوصا مرنة صالحة للاجتهاد الذى شرعه الله للناس ، وفق ضوابط يعرفها العلماء بأصول الفقه ، فمن اجتهد فى دائرتها وأخطأ فله أجر ، ومن اجتهد وأصاب فله أجران ، وحين شرع لهم الاجتهاد منعهم من القول بالرأى والهوى حتى لا يتبوءوا مقاعدهم من النار ، فلا بد من رجوع المجتهد إلى النصوص فى الكتاب والسنة ، ثم إلى الاجماع والقياس على ماوردت فيه النصوص ، لوجود العلة المشتركة بين المقيس والمقيس عليه ، ولن تجد أمرا يجد فى الناس على امتداد الزمان ، إلا وجدت أصلا فيما تقدم يعطيك الحكم المطمئن الذى يرفع عن الأمة الحرج ، وكل من خرج عن مناهج السلف الصالح فى استنباط الأحكام فهو مبتدع وصاحب هوى ، ولو اتسع المقام لبينا للناس المنهاج السوى فى الاجتهاد كما سار عليه الألون .

لقد تضمن الاسلام قوانين رائعة فى التعامل مع الخلق والخالق ، تحل بها مشكلات البشرية فى العقيدة والمعاملات ومناهج سديدة فى السلوك والأخلاق ، وكل ذلك جاء به رجل عرف بالصدق والأمانة ، أمى لا يعرف القراءة والكتابة ، نشأ بين أمة أمية ، مؤيد بمعجزة باقية ببقاء الزمان ، فلا يسع المنصف العاقل إلا أن يؤمن به نبيا ورسولا عظيما ، وبما جاء به شرعة ومنهاجا ، ليسعد فى دنياه وأخراه ، ولهذا ترى الاسلام يزحف سلميا على الدول المتحضرة العالية الثقافة ، بعد أن قرءوا عنه ما أقنعهم بقدسيته وربانيته ، (ولتعلمن نبأه بعد حين) .

(بشكر مجلة منبر الاسلام)

(بقية من صفحة ٤٩)

عن سلام بن مسكى عن سليمان بن على الربعى قال قلت للحسن هذه الآية لنا يا ابا سعيد كما كانت لبنى اسرآئيل فقال اى والذى لا اله غيره كما كانت لبنى اسرائيل وما جعل دماء بنى اسرائيل اكرم على الله من ومائنا وقال الحسن البصرى فكانما قتل الناس جميعا قال وزرا ومن احيا ها فكانما احيا الناس جميعا قال أجرا . وقال الامام احمد حدثنا حسن حدثنا ابن لهيعة حدثنا حى بن عبد الله عن ابى عبد الرحمن الحبلى عن عبد الله بن عمر وقال جاء حمزة بن عبد المطلب الى رسول الله ﷺ فقال يا رسول الله اجعلنى على شيء اعيش به فقال رسول الله ﷺ يا حمزة " نفس تحييها احب اليك ام نفس تميتها " قال بل أحييها قال " عليك بنفسك " . (ماخوذ من تفسير ابن كثير)

وفقنا الله لما يحب ويرضى

يارب صل وسلم دائما أبدا — على حبيبك خير الخلق كلهم
هو الحبيب الذى ترجى شفاعته — لكل هول من الأهوال مقتحم

نمـوذج من اخلاقـه فى نشـأته (ﷺ) :

(متبع من العدد السابق)

ولقد كان من أبرز صفاته التى عرف بها بين قومه ، أصالة الرأى ، والصدق فى القول ، والأمانة ، فاذا حز بهم أمر لجأوا إليه فهداهم إلى حل مشكلاته ، وإذا حدثهم حديثا آمنوا بصدقه ولم يتشككوا فيه ، وإذا عزت فى الناس الأمانة نشدوها ووجدوها كاملة فى رحابه .

هذا هو اليتيم الذى لم ينشئه على تلك الفضائل أبوان ، ولم تغرسها فى نفسه الشريفة بيئته ، ولم يعلمه مناهجها الكثيرة مدرسة ولا جامعة ، ولكنها العناية الربانية ، أعدته هذا الاعداد الشريف ، لرسالة خطيرة .

حاجـة العـالم إلى بعثـة عامـة

كان العرب يسيرون على نهج زعموه شريعة جدهم ابراهيم عليه السلام ، وما كان شىء مما يصنعون كما يدعون ، فإن ابراهيم كان حنيفا مسلما وما كان من المشركين ، فالصلاة كانت فى شريعته لله ، ولكنهم جعلوها للأوثان ، والحج والعمرة فى ملته كانا لله ، ولكنهم جعلوهما للأحجار والأنصاب ، ولم يكن فى شريعته بحيرة ولا سائبة ولا وصيلة ولا حام ، ولا وأد للأطفال الصغار من الاناث أكثر من الذكور ، ولا كان فيها حرمان من الميراث للنساء والصغار ، ولا غير ذلك مما يخالف المثل العليا التى تتسم بها الرسالات السماوية ، ولكنهم الصقوها زورا بابراهيم واسماعيل عليهما السلام .

وكانت الحرب بينهم سجالا لأوهى الأسباب وأدنى العلل ، فكم من قبيلة أفنتها قبيلة ، وكم من فصيلة طحنتها فصيلة ، وكان وأد البنات لديهم من المكرمات خوفا من العار ، ووأد الذكور عندهم حذرا من الفقر والحرمان ، وكانت قلوبهم فيما يفعلون أقسى من الحجارة «وإن من الحجارة لما يتفجر منه الأنهار وإن منها لما يشقق فيخرج منه الماء وإن منها لما يهبط من خشية الله» .

وكانت الكلمة من زعيم القبيلة كالنص الالهى ، فهى واجبة التنفيذ وإن جانبت الصواب وجلبت الدمار وكانت سوق الدعارة قائمة على ساق ، فى بيوت خارج القرى ترفع عليها الرايات ، وكانت ضحاياها من الاماء غالبا ، وأحيانا تكون خلسة بدون استعلان اختيالا لأصحاب الأعراض ، وكانوا لايستحون من نسبة أولادهم من السفاح إليهم ، فتارة يستلحقونهم بمعرفة القائف ، وأخرى يجعلون الحق فى إلحاقهم إلى المرأة البغى نفسها ، وقد جاء فى كتب السير حديث تفصيل عن تلك الجرائم وأحكامها لديهم ، رواه رواة ثقات .

وكان العالم من مشرقه إلى مغربه يمتلىء بالفتن ، ويموج بالبلايا والمحن ، وتسوده شريعة الغاب وقانون الضوارى ، والأمم وقود الحرب بين أمتين تسيطران على شعوبه ، الفرس شرقا والرومان غربا ، وأرزاق الناس نهب لأولئك المسيطرين ، وأفرادهم عبيد لهؤلاء الجبارين ؛ ولا أحد من أولئك المسيطرين يخشى نقمة الجبار ، والديانتان السماويتان سخرتها الشهوات لخدمة الطغاة المستبدين ، وحرفت الأهواء كتبها بثمن قليل ، فكان العالم كله بحاجة إلى بعثة عامة شاملة ، ترفع المظالم عن المعذبين ، وتكبح جماح الظالمين ، وتنظف العقائد من الوثنية والشرك والنبوة لخالق المنزه عما يقولون ، وتطمئن كل عامل على رزقه ، وتنشر بين الناس الأمن والطمأنينة ، وتعيد الحق إلى نصابه ، والعدل إلى محرابه .

مصعب بن عمير ﷺ

يصفه المؤرخون والرواة بأنه « اعطر أهل مكة » .

وإذا في النعمة وظفر من التدليل ما لم يظفر به أحد من فتيان مكة ، وكان يتصف برجاحة عقله وأناقة مظهره.

كان يلقبه المسلمون بمصعب الخير .

وعلى الرغم من حداثة سنه فلم يتردد كثيرا في التوجه إلى « دار الأرقم » لسماع ما يشغل مكة كلها حينئذ حين تصبح وتمسي وهو أمر هذا الدين الجديد الذى يدعو إليه « محمد » .

وفي ذات مساء وهناك على الصفا في دار « الأرقم بن أبي الأرقم » بسط الرسول الكريم يمينه المباركة حتى لامست صدر وفؤاد « ابن عمير » وكان أن آمن وأسلم ومعه من الحكمة ما يفوق ضعف سنه وعمره .

وحين علمت أمه وهى من هى فى قوة شخصيتها وتمتع بمهابة إلى حد الرهبته . . حين سمعت ذلك جمعت عشيرتها وأشراف مكة حولها ووقف الفتى « مصعب » رابط الجاش يتلو القرآن الكريم أمامهم جميعا فى ثبات ويقين ولم يرهبه الموقف ، وكل ما استطاعت امه أن تفعله هو أن تحبسه فى ركن قصى من أركان دارها ، واستمر ذلك فترة من الزمن حتى علم بنبأ خروج بعض المؤمنين مهاجرين إلى أرض الحبشة ، وهنا احتال لنفسه وغافل أمه وحراسه ومضى إلى أرض الحبشة مهاجرا ! .

وعاد إلى مكة ثم هاجر مرة ثانية إلى الحبشة مع أصحاب الرسول ﷺ الذين يأمرهم الرسول فيطيعوه .

ذات يوم خرج على بعض المسلمين وهم جلوس حول رسول الله ، ولما رأوه غضوا أبصارهم وذرفت عيونهم دمعا لأنهم رأوه فى ثياب باليه مرقعة وشاهد ذلك الرسول الأمين فقال : (لقد رأيت مصعبا هذا وما بمكة فتى أنعم عند أبويه منه ، لقد ترك ذلك كله حبا لله ورسوله) .

وقد اختاره الرسول عليه الصلاة والسلام لأعظم مهمة فى حينها وهى : أن يكون سفيره إلى المدينة يفقه الأنصار الذين آمنوا وبايعوا الرسول عند العقبة . وحمل مصعب الأمانة فغزا لرجاحة عقله وخلقه الكريم أفئدة المدينة بزهده وترفعه فدخلوا فى دين الله أفواجا .

وفى معركة أحد تقدم بأمر من الرسول عليه الصلاة والسلام فحمل لواء المعركة وحين خالف الرماة أمر الرسول وعمت الفوضى صفوف المسلمين تكاثر الأعداء على مصعب وقطعت يده اليمنى ثم أخذ اللواء بيده اليسرى وقطعت اليسرى فضمه إلى صدره بعضديه ثم حمل عليه فى الثالثة فوقع مصعب وسقط اللواء وكان يقول مع كل ضربة سيف تقتلع منه ذراعا « وما محمد إلا رسول قد خلت من قبله الرسل » وهى الآية التى نزل بها الوحى بعد ذلك على رسول الله وصارت قرآنا يتلى . .

وحين تفقد الرسول أرض المعركة ليودع شهداءها وعند جثمان مصعب سالت دموعه غزيرة وفية وقال : « من المؤمنين رجال صدقوا ماعاهدوا الله عليه » ثم القى نظرة على بردته التى كفن فيها قائلا :

(لقد رأيتك بمكة وما بها أرق حلة ولا أحسن لمة منك ، ثم ها أنت ذا شعث الرأس فى بردة) ! .

ثم نظر عليه الصلاة والسلام على أرض المعركة بكل من عليها من رفاق مصعب وقال) (إن رسول الله يشهد أنكم الشهداء عند الله يوم القيامة) .

رحم الله اول سفير فى الإسلام مصعب بن عمير .

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك ٥

القرآن: انه من قتل نفسا بغير نفس او فساد فى الأرض فكانما قتل الناس جميعا ومن احيا ها فكانما احيا الناس جميعا : المائدة : ٣٢

معنى هذه الاية انه من قتل نفسا بغير سبب من قصاص او فساد فى الارض واستحل قتلها بلا سبب ولا جناية فكانما قتل الناس جميعا لأنه لا فرق عنده بين نفس ونفس ومن احيا ها اى حرم قتلها واعتقد ذلك فقد سلم الناس كلهم منه بهذا الاعتبار ولهذا قال (فكانما احيا الناس جميعا) وقال الاعمش وغيره عن ابى صالح عن ابى هريرة قال دخلت على عثمان يوم الدار فقلت جئت لأنصرك وقد طاب الضرب يا امير المؤمنين فقال : يا ابا هريرة أيسرك ان تقتل الناس جميعا واياى معهم قلت لا قال فانك ان قتلت رجلا واحدا فكانما قتلت الناس جميعا فانصرف ما ذونا لك مأجورا غير مازورا . قال فانصرفت ولم اقاتل وقال على ابن ابى طلحة عن ابن عباس هو كما قال الله تعالى (من قتل نفسا بغير نفس فكانما قتل الناس جميعا ومن احيا ها فكانما احيا الناس جميعا) واحياؤها الايقتل نفسا حرمها الله فذلك الذى احيا الناس جميعا يعنى انه من حرم قتلها إلا بحق حى الناس منه وهكذا قال مجاهد ومن احيا ها اى كف عن قتلها وقال العوفى عنه ابن عباس فى قوله فكانما قتل الناس جميعا يقول من قتل نفسا واحدة حرمها الله فهو مثل من قتل الناس جميعا وقال سعيد بن جبير من استحل دم مسلم فكانما استحل دماء الناس جميعا ومن حرم دم مسلم فكانما حرم دماء الناس جميعا هذا قول وهو الاظهر وقال عكرمة والعوفى عن ابن عباس من قتل نبياً او إمام عدل فكانما قتل الناس جميعا ومن شد على عضد نبى او إمام عدل فكانما احيا الناس جميعا رواه ابن جرير وقال مجاهد فى رواية أخرى عنه من قتل نفسا بغير نفس فكانما قتل الناس جميعا وذلك لأن من قتل النفس فله النار فهو كما لوقتل الناس كلهم قال ابن جريج عن الاعرج عن مجاهد فى قوله فكانما قتل الناس جميعا من قتل النفس المؤمنة متعمدا جعل الله جزاءه جهنم وغضب عليه ولعنه واعد له عذاباً عظيما يقول لو قتل الناس جميعا لم يزد على مثل ذلك العذاب قال ابن جريج قال مجاهد ومن احيا ها فكانما احيا الناس جميعا قال من لم يقتل احدا فقد حى الناس منه وقال عبد الرحمن بن زيد بن اسلم من قتل نفسا فكانما قتل الناس يعنى فقد وجب عليه القصاص فلا فرق بين الواحد والجماعة ومن احيا ها اى عفا عن قاتل وليه فكانما احيا الناس جميعا وحكى ذلك عن ابيه رواه ابن جرير وقال مجاهد فى رواية ومن احيا ها اى انجا ها من غرق اوحرق او هلكة وقال الحسن وقتادة فى قوله انه من قتل نفسا بغير نفس فكانما قتل الناس جميعا هذا تعظيم لتعاطى القتل قال قتادة عظيم والله وزرها وعظيم والله أجرها وقال ابن المبارك

(بقية على صفحة ١٨)

القــرآن : أنـه مـن قتـل . . . النـاس جميعـا :

— من استحل قتل نفس بلاسبب فكأنما قتل الناس جميعا .

— إحياؤها ألا يقتل نفسا حرمها الله .

مصعــب بن عمــير :

— كان يتصف برجاحة عقله وأناقة مظهره .

— رحم الله اول سفير فى الاسلام مصعب بن عمير .

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Bis-mil- laa- hir- raḥ- maa nir- ra- ḥeem.
In the name of Allah, the All Compassionate, the Most Merciful

QUR-AAN AND SUNNAH

Indeed, the Best **Word** is the **Word of Allah** (i.e. **Qur-aan-e-Majeed**) and the Best Guidance **is Sunnah** of the **Holy Prophet Muḥammad** (*Ṣallallahu-'alaihi-wa-sallam*). And the Best deeds are those declared definite and imperative (according to Qur-aan and Sunnah). And the Worst deeds are those invented by man himself (as part of **Religion**) and all such self-invented formulations are Innovations (*Bid-'at*) and every Innovation (*Bid-'at*) leads a man to **Eternal Hell-Fire.**

And who is more excellent in speech than the one who calls towards Allah while he himself does righteous deeds and says: Admittedly I am from the obedient ones (*Muslims*). **(Al-Qur-aan 41:33)**

Explanatory Note:-

Whoever invites people towards Allah deserves great honour and is worthy of being listned to. His words are held in the highest esteem as evidenced below:-

(a) That he calls people to Allah (the 'Truth of Allah') without involving his 'self', in any way.

(b) Every deed of his is based on Righteousness showing no divergence between his preaching and his conduct (i.e. his own words and actions), and

(c) He asserts himself as a Muslim, meaning that he associates himself with the 'Will of Allah', as if he is the full embodiment of Islam, as ordained by Him (Allah) and adopted by His Prophet Muhammad (Ṣallallahu-'alaihi-wa-sallam).

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In the name of Allah, The All-Compassionate, the Most-Merciful

EEMAAN AND ISLAM

It is a great beneficence from Almighty Allah that He made us capable of believing in Him as the Sole and the only authority to Whom all of us have to revert He made us to believe in the prophethood of all prophets and the finality of prophethood of the personality of Hazrat Muhammad ***(Sallallahu 'alaihi wa sallam).***

This belief in the oneness of godhead and the finality of prophethood is manifested through recitation of **Kalimah-i-Tayyaba.** Its declaration by mouth (orally) with heartfelt acceptance is signifcently incumbent upon the believers so that it may be put into practice in the day to day affairs

لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ

"None is worthy of worship except Allah and Muhammad (Sallallahu 'alaihi wa sallam) is His Messenger".

By reciting these words we become Muslims (this name was given by Allah alone)

There are five basic ingredients of the religion of Islam

1 **Kalimah-i-Tayyaba** : Its oral recitation and its acceptance, in its true sense, is necessary

2 **Salaat** : To offer **Sallat** five times a day, as a duty, is incumbent upon Muslims This is subject to attain the age of puberty and being of sound mind

3 **Fasting** : During the month of Ramadaan a Muslim observes fast from dawn to dusk The sick, the minors and the women during the periods of mensturation and discharge of blood of the child birth are exempted

4 **Zakaat** : There is a certain limitation on the income of an individual claculated annually. This tax is levied at a certain fixed percentage on that income

5. **Pilgrimage** : It is called the **Hajj.** It is an annual event To perform pilgrimage at least once in lifetime is necassary for a man of means.

طَلَبُ الْعِلْمِ فَرِيْضَةٌ عَلٰى كُلِّ مُسْلِمٍ وَّمُسْلِمَةٍ

Islamic Religious Education : To understand and practise these very important duties correctly, the believers are required by **Shariah** to study the methodic principles Unless one is literate it is very difficult to study and follow the principles according to **Shariah.**

Remembrance of Allah : By reciting **'Kalimah-i-Tayyaba'**, always in his inner "self", is necessary because this way a Muslim's mind and heart are influenced This is reflected in his behaviour with other fellow beings He bears not only an examplary character but also takes up the responsibility to refrain others from indulging in sins and transgression This was the only mission with the elders of the past, who contributed as much as possible to promote it Time and again in Holy Qur-aan Allah reminds Muslims to remember Him. At one place it is mentioned as under

فَاذْكُرُونِي أَذْكُرْكُمْ

"Remember Me, I shall also remember you to bestow upon you with good reward".

At another place Allah says

يَاأَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ۝ وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ۝

"O, believers ! remember Allah constantly and praise Him day in and day out"

In one of the **Hedees** Prophet Muhammad ***(Sallallahu 'alaihi wa sallam)*** says

أَفْضَلُ الذِّكْرِ لَا إِلَٰهَ إِلَّا اللَّهُ ۝

"Greatest of all remembrances is that there is no one worthy of worship but Allah"

The importance of **Kalimah-i-Tayyaba** is manifested by the fact that after its recitation one enters into the fold of Islam and all his sins are pardoned At the time of demise, if recited, it is a guarantee to attain salvation and peaceful end This fact has been testified from the following **Hadees:**

مَنْ كَانَ آخِرُ كَلَامِهِ لَا إِلَٰهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ ۝

"One who recites (Kalimah-i-Tayyaba) 'there is no one worthy of worship except Allah' at the time of death he is directly sent to paradise."

Ulemas and **Sufis** used to convene special congregation They used to hold exclusive sessions to inculcate in the participants ever present rememberance of Allah The particpants were also imbibed with the spirit to offer prayers with full devotion

Recitation of **Kalimah-i-Tayyaba** by mouth is significant in the sense that under its influence an infidel accepts the truth and is called a Muslim However, to put this conviction into practice it is necessary that regularity in offering prayers **(Salaat)** five times a day should be observed by the believers In this wake Prophet Muhammad ***(Sallallahu 'alaihi wa sallam)*** in one of the **Hadees** says

الصَّلَاةُ عِمَادُ الدِّينِ فَمَنْ أَقَامَهَا فَقَدْ أَقَامَ الدِّينَ وَمَنْ هَدَمَهَا فَقَدْ هَدَمَ الدِّينَ ۝

"Salaat is pillar of Faith (Deen). Whoever kept regularity in offering prayers has actually followed the dictates of faith and whoever violated it has actually damaged faith."

To offer prayers five times a day is incumbent upon every believer It is necessary that a Muslim should learn necessary ingredients of **Salaat.**

Correct recitation of Holy Qur-aan is very necessary To get guidance from the people who have deep study in this subject is preferable It should be noted for certain that a slight phonetic difference from the actual purport of the word of Holy Qur-aan recited changes the very meaning of the text This is a serious flaw one should avoid while reciting **Ayyats** (verses) while offering prayers It is better if one knows the meaning of the **Ayyats** recited during **Salaat** or rendering **Tasbeeh** (Rosary)

It is appreciable if Muslims know Arabic language well so that they may understand the message of Allah while offering **Salaat.** However, those who can not be fully conversant of Arabic language, they must learn the meaning of those soo-rah's and verses of Holy Qur-aan including the words of praise, which are recited in daily prayers In this way greater rewards are bestowed upon the believers by Allah

Justice the Corner Stone of Islamic Social order

Abdul Baqa Hanfi and Shaikh Abdul Nabi Qaddusi, Shaikhul Islam in the early days of Akbar, the Moghul Emperor, opine that Justice is the opposite of injustice, just as white is the opposite of black and day is the opposite of night Imran Raghib Isphhani says "Justice is nothing but to maintain equality in disputed matters. The doer of wrong must be punished and the virtuous rewarded Thus Justice is a point of equity in between the extremes which equalises the two ends and rests on verasity Establishment of Justice implies restoration of right of the person who is entitled to it and depriving the person of the right to which he is not entitled Quran Majeed lays down the sovereignty of Justice, as will be evident from the following verse "Say My Lord has commanded (you) to do Justice . " (7 29).

Islam explicitly emphasises that its economic, political and social order of life be based on Justice and calls upon those who are in authority to augment and promote the cause of justice in their administrative and executive spheres The Qur-aan has been revealed inter alia for the realisation of the ideal of justice Islam stands for all that is good, healthy and desirable in life The Holy Qur-aan and the Sunnah give us a methodology for realisation of the justice in our practical lives Qur-aan and Sunnah aim at the good of human beings and since they are the dynamic process for the evolution of human society and they provide a clear and practical plan for achieving the goal of justice Quranic concept of justice guarantees harmonious and balanced opportunities of simulataneous development individually as well as collectivelly Socialism pursues equality but deprives man of his personal freedom, whereas capitalism lays stress upon the ideals of freedom but deprives man of his right to equality Hence the ideal of justice that Qur-aan contemplates is one wherein a Muslim would be free and encouraged to live a moral life to perform his obligations strictly in accordance with the priorities fixed by Allah It is, therefore, inherent in the very nature of Islam that its followers, should find a state based on justice as envisioned in the Holy Qur-aan entail enormous responsiblities for Muslims and require them to uphold the cause of justice, as Qur-aan says "Surely We have sent down the Book to you with the Truth, so that you may do Justice between men in the light of that which Allah has enlightened you. And do not be an advocate for the dishonest."

The occasion for revelation of this Verse was a dispute between a Muslim and a jew, in which the Prophet *(Sallallahu 'alaihi wa sallam)* passed his judgement against the Muslim in view of the importance of justice Allah has revealed in the Holy Qur-aan as follows " and when you pronounce judgement between the people, give the decision with fairness " (4 58)

Similarly in another place in the Holy Qur-aan, Allah Almighty has ordered - "Let not the hatred of any people induce you act unjustly Deal justly, that is nearer to piety "(5-8)

Addressing the Muslims in verse 35 of Sura-e-Nisa of the Holy Quran Allah says "Oh you, who believe, stand firmly for justice, against yourself or your parents or your near relations -- whether he be rich or poor -- Allah has better rights over them both "

Thus the concept of justice guides mankind to the path of universal peace and prosperity Justice and to be just is the greatest teaching of Islam There is no distinction between the rich and the poor, high or low as Allah has ordained in Qur-aan Majeed

"Allah enjoins justice

and benevolence". (16-90)

What a peaceful and happy life we would enjoy if every one of us is ever just and fair in all the affairs of sale and purchase and in all other dealings of our day to day life In fact, justice is the foundation stone of the structure of Islamic State It is based on the concept of justice and fundamentals embodied in the Qur-aan The Prophet of Islam, *(Sallallahu 'alaihi wa sallam)* administrated the affair, of the State in accordance with the injunctions contained in the Qur-aan According to the notions of Islamic polity, equality does not mean that all persons are equal in all respects The sole criterion for giving preference is piety Justice is the soul of Islamic State and it should be impartial High and low, prince and the peasant, white and black stand equal. The Qur-aan enjoins upon Muslims to decide a case on the basis of equity, justice and upright testimony As such, the entire Muslim community is held responsible for the administration of justice In Qur-aan Majeed, Allah says "And the word of your Lord has been perfected truth justice" (61-16)

It is necessary for us to act upon justice in all walks of life It does not matter whether it is a personal affair or a family affair or that of our town or country. We have to be just in our dealings whatever their circle of effect may be at every place and with every body It is incumbent on a Muslim to deal with perfect justice In the matters of trade and commerce also we must never be unjust. In awarding judgements we have been commended to do full justice In Sura-e-Nisa of Holy Quran Allah says "And when you judge between men do justice"

To support violence is no less criminal than indulging in it The establishment of peace and maintenance of the concord among various sections of the people and the protection of weak against the strong is the foundation of Islamic polity Quranic concept of Justice envisages complete supremacy of law No one can encroach upon the right of others and even an ordinary citizen of an Islamic State cannot only criticise the highest in the State, but can call him to account Individual liberty is a matter of social adjustment The Quranic injunctions neither allow the society to retard the growth of individual initiative nor do they permit the individual to act counter to the collective interest of the Society and thereby let loose the possiblities of violence and break the social fabric Social justice and welfare state exclusively depend on the practical realisation of vlaues to justice and extinction of violence Even an iota of oppression may give birth to innumerable dissensions and disturbances It is just like a small flame and if it is not put-out in time, it may assume the shape of uncontrolable fire The trouble should be nipped in the bud Hence the Quranic concept of justice demands that injustice, however insignificant it may be, must not be allowed to exist. It is incumbent upon every Muslim to fight oppression tooth and nail in whatsoever form they come across it The society thus organised must conduct its life in conformity with the Quranic concept of justice that guide their every day life based on eternal principles of righteousness and fair dealings Hazrat Abu Huraira has reported God's Messenger as saying "He who has done a wrong affecting his brother's honour or any thing else must ask his forgiveness, for it now before he will have either dinar nor dirham If he has any good deeds to his credit it would be deducted, but if he has done no good deeds it will be taken from the other's evil deeds and laid upon him (*Bukhari*)

It is, therefore incumbent on every Muslim to check all selfish wrong doings and to leave no stone unturned in eardicating the root cause of injustice and oppression in whatsoever form it is found so that society could be purged of oppression and the humanity may enjoy the fruits of justice irrespective of racial discrimination, regional diffrences and distinction of colour

AL-QUR-AAN

MEANING OF ISLAM

Three verses of Qur-aan Majeed read with a Hadees narrated by Hazrat Abdullah ibn Mas'ud (*Razi Allahu 'anhu*) set forth in a few words what the religion of Islam means. The Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) is reported to have said Siraat-ul-Mastaqeem means Islam Sirrat-ul Mustaqeem is described in verses 152-154 of the sixth chapter (Surah Al-An-'aam) which have been rendered into English by the late revered Mohammad Marmaduke Pickthall as follow

"Say . Come, I will recite unto you that which your Lord hath made a sacred duty for you that ye ascribe nothing as partner unto HIM and that ye do good to parents, and that ye slay not your childern because of penury We provide for you and for them-and that ye draw not nigh to lewd things whether open or concealed And that ye slay not the life which Allah hath made sacred, save in the course of Justice This HE hath commanded you, in order that ye may discern And approach not the wealth of the orphan save with that which is better, till he reaches maturity Give full measure and full weight, in justice WE task not any soul beyond its scope And if ye give your word do justice there unto even though it be (against) a kinsman, and fulfil the covenant of Allah This HE commandeth you that haply ye may remember And (HE commandeth you, saying) · This is MY straight path, so follow it. Follow not other ways lest ye be parted from HIS way. This hath HE ordained for you that ye may ward off (evil) "

It is the bounden duty of the believers always to bear in mind the nine specific Commandments in the above verses Comments thereon are given below -

1. Ascribe nothing as partner unto Him Belief in One God is the basic principle of a Muslim's faith Islam implies surrender to the Will of Allah All praise is for Him We worship Him alone and ask Him alone for help The act of submission to Allah frees a believer from unfounded fear and frustration The Holy Prophet's *(Sallallahu 'alaihi wa sallam)* call to the followers of the earlier revealed religions was simple " Come to an agreement between us and you that we shall worship none but Allah and that we shall ascribe no partner unto Him and that none of us shall take others for lords beside Allah " (3-64)

The Jews and the Christians of the Prophet's time are known to have answered the call in large numbers There is a severe warning against being a slave to one's selfish desires Qur-aan Majeed Says - "Hast thou seen him who chooseth for his god his own lust "(25 43) The believers in Allah are given the glad tiding "But as for him who feared to stand before his Lord and restrained his soul from lower desires, Paradise is the resort". (79:40).

Many a people seem to fall a prey to lower desires and in the words of Prof. Butterfield of Cambridge, start worshipping "abstract nouns". The late Dean Inge describes the weakness in concrete terms. "Devil worship remains what it was even when the idol is draped in the national flag " His statement evidently relates to misguided nationalism

2. That ye do good to parents

After Allah one's benefactors are the parents Hence a natural duty of being "good to the parents", is turned into a pious duty to obviate any possibles They are to be treated with respect and never to be offended (17 23). One has also to pray for the slavation of his/her parents. (17.24)

3. That ye slay not your children because of penury

Infanticide was practised in Arabia for various reasons, before the advent of Islam The pessimistic forebodings of Malthus (1766 - 1834) have made the modern mind allergic to children Allah's bounty is boundless and "He hath prescibed for Himself mercy" (6 12), and further There is no moving creature on earth but its sustenance dependeth on God " (11.6) If there is want in the world it is due to waste, human greed an iniquity. It will be well if the believers

remembered what Qur-aan Majeed says in regard to self-control: Whoso is preserved from the avarice of his desire such are they who prosper. (59:9) and (64 16).

4. That ye draw not nigh to lewd things open or concealed

To comply with the spirit of the above Command one must avoid even a semblance of lewdness in thought, word or deed Further, "all indecencies such of them as are apparent and such as are within" (7 33) are declared Haraam, which means something absolutely forbidden A true believer develops a natural aversion to all forms of obscenity This is an important part of TAQWA (Fear of Allah guarding against evil) which is the essence of faith In Qur-aan Majeed inclination to lewdness or a morbid view of sex is termed "disease of the heart" (2 10) The remedy for all spiritual diseases is the awareness of the presence of God Hazrat Shah Waliullah *(Rahmatullah 'alaih)* (1736 - 1798) says in Hujjatulla-hil Baalighah (an inspired compendium of the teachings of Qur-aan Majeed and Sunnah): "Nothing is more useful for the remembrance of Allah than (the daily obligatory) prayer when it is performed in the prescribed manner and litany with presence of mind and full faith If any one performs prayer in a merely perfunctory (customary) manner it will still have a marked effect on him in saving him from merely customary evils "This is what Qur-aan Majeed says: " .Verily prayer preserveth from lewdness and iniquity, but verily remembrance of Allah is more important." (29:45).

5. And that ye slay not the life which Allah hath made sacred

Sanctity of life is a principle of Faith. What a tremendous difference it will make if it were put into practice by all Bloodshed, which has become a 'sport' with some nations, can be stopped by following this precept

6. And approach not the wealth of the orphan save with that which is better, till he reaches maturity It is an outstanding contribution of Islam towards protection of the rights of the weak and the fatherless minors who can otherwise hardly hope for a humane, much less a just, treatment

7. Give full measure and full weight in justice Justice is the soul of Religion "We verily sent our messengers and revealed with them the Scripture and the Balance, that mankind may stand by Justice," (57 25)

Believers are told

"Be steadfast witnesses for Allah in equity and let not hatred of any people make you sin by not acting justly Deal justly that is nearer to your duty "(5 9) The opening words of this chapter (Surah Al-Maaidah) are "O YE who believe! Fulfil your undertakings " (5 1). The word Uqud in the text means, according to Rev Fr J G Hava's dictionary "Contract, Compact, Responsibility" Discord in human affairs is always the result of lack of equilibrium in the "measure" of rights and responsibilities. The injunction applies to personal affairs as well as to national and interntional affaris. If one is a wage earner he must earn his wages by honest work. If he is an employer he must pay full wages. The Holy Propeht (*Sallallahu 'alaihi wa sallam*) is reported to have said "Pay the labourer's wages before his sweat is dry" Justice is essential to Peace, and the welfare of mankind depends on Peace

8. If ye give your word do justice thereunto, even though it be (against) A Kinsman This Commandment takes a believer as near as possible to an absolute standard of justice, to make his conduct perfect

9. And fulfil the Covenant of Allah A Muslim's Covenant with Allah is for submission to His Will He must thereforestrife

> "Strive for Allah with endeavour which is his right "(22 78)

The word Jehad in the text is generally taken to mean holy war, which is only one form of endeavour in the Way of Allah, and by no means the most important, as the following Hadees shows The Holy Prophet (*Sallallahu 'alaihi wa sallam*) was returning from a successful Ghazwa - (One of the battles fought by the Holy Prophet,

(*Sallallahu 'alaihi wa sallam*) when he is reported to have said, "We are returning from the lesser Jehad to the greater Jehad". This means that constant strife against one's own self or promptings of the devil and steadfast endeavour for the promotion of virtue and suppression of corruption and injustice is greater than Jehad in the sense of physical conflict in the way of Allah Sabr (Patience) is another virtue which is repeatedly enjoined or commanded in Qur-aan Majeed It means according to Rev Hava's, Dictionary, Patience, Self-restraint According to Muzah-ul-Qur-aan, Hazrat Shah Abdul Qadir's (*Rahmatullah 'alaih*) short and apt commentary, it means steadfast endeavour It does not mean helpless resignation as the word is commonly taken to mean

The following passage on page 22 of 'Islam in Modern History' by W Cantwell Smith (Oxford University Press 1957) is relevant "Islam's endeavour to redeem history though total is derived It is an endeavour to integrate temporal righteousness in this world with a timeless salvation in the next" On page 29 of his book, he speaks of "the persisting enterprise of Islam's endeavour to build on earth the kind of social order that the Divine imperative prescribes "

Islamic Jurisprudence

TAYAMMUM

For every sane Muslim adult, man or woman, Salaat (five times daily prayers), is a Farz (obligatory duty) And for prayer the essential pre-requisites are Ghusl (bath), if one's condition of ritual impurity so requires, and Wuzu (ablution) The purpose of Ghusl and Wuzu is purification But there are circumstances wherein worshipper does not find himself in a position to perform Ghusl or Wuzu, either on account of serious illness, physical weakness and/or disability, because water is not readily and/or safely available within a distance of one third of a Farsakh or one mile or 1 61 kilometres

To meet the situation, Allah the Merciful, Beneficent has permitted purification by dry sand Says Qur-aan Majeed " and do not find water, then take recourse to clean earth and wipe your faces and your hands with it, Allah does not wish to impose any hardship upon you "(5 7)

A saying of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) on the subject is given below -

"Allah has made me greater than all preceding prophets, in as much as my ranks in worship are like the ranks of angels, and the whole earth is fit for my people to worship on, and the very dust of the earth is fit for purification when water cannot be obtained " (Mishkaat).

Purification of body from ritual impurity by clean and dr sand or earth, or whatever comes under its description (detail follow), according to the prescribed method, is called Tayammum The method comprises three step which are Farz (Obligatory). These are as follows -

First, make the Niyyat (intention) for purifications by Ghusl or Wuzu, or both Impurities, the removal of which is necessary before taking a bath should be rubbed off, before making Niyyat for Tayammum or Ghusl

Second, strike the tw hands (palms downwards) on clean sandy or earthen surface anc run them over the whole face - from the forehead upto and including the chin and from the lobe of one ear to the other, so that no portion o the face remains untouched, otherwise Tayammum will not be valid

Third, strike both the hands (palms downwards) upon the sandy or earthen surface again, place the inside top of the four fingers of the right hand and draw them down the back of forearm u to and including the elbow, Then place the palm (excluding the thumb) of the left hand over the elbow on the front side of the righ forearm, pointing towards the fingers of the right hand, draw up to and including the wrist-join

of the right hand; then run the inside of the left hand thumb. Repeat all the above mentioned steps in the same sequence and manner in respect of the left forearm.

After completing the action with regard to the two forearms, fingers of one hand are put through the fingers of the other hand by way of Khilaal (combing of fingures) Rings, wrist-watch, etc., if worn, should be removed, or moved around to ensure that the portion of the finger(s) and the wrist under the same is duly dusted. Combing of the beard by the fingers of the right hand by putting them under the chin and bringing them out in a forward motion is a Sunnah It can be complied with immediately after the second step, that is, Tayammum of the face Before running the dusty hands over the face and forearm, surplus sand or dust, if any, is blown off or removed by jerking the hands, and not by rubbing them against each other.

Tayammum is permitted from the surface of dry earth or sand, or from the surface of articles made thereof, which are taiyyib (pure and clean), for example, limestone, brick, unpainted earthen utensils, wall, tile, whether covered with dust or not. It is permissible with all other objects and articles also if covered with sufficient quantity of dust. Whether an article is covered with sufficient quantity of dust can be ascertained by strking its surface or drawing a line over it. If it makes the dust to rise on the line becomes visible, the surface is fit to be used for Tayammum Tayammum is not permissible with ash Tayammum is permitted in the following circumstances When -

1) Water is not available except at a distance of one third of a Farskah, one mile or 1 61 kilometres

2) Water is not available except in a small quantity, and if used for Ghusl/ Wuzu, littlewill be left for drinking purposes

3) Water is available but there are no means toreach it

4) Water is available but one is unable to help himself with it due to weakness or other disability, and there is none other present to help one with it

5) There is danger to life from an enemy, a beast or a raptile in reaching the water

6) Water is injurious for one's health because of one's actual experience or under competent medical advice

7) One is late for 'Id prayers, namely, 'Idul-Fitr or 'Id-ul-Azha, or the funeral prayers and has little time to perform Wuzu (It will be not valid for any other purpose).

With Tayammum initially made or daily Farz salaat, one can perform the following duties -

1) Offer other Farz and Sunnah, Nafil salaat(s) as well,

2) Offer funeral prayers.

3) Make the call (Azaan) for prayers

4) Touch or recite Qur-aan Majeed, and

5) Make sijda-i-tilaawat (prostration which becomes due on recitation of certain specified verses of Qur-aan Majeed)

Tayammum made for offering funeral prayers is valid for offering daily salaat and for Sijda-i-tilaawat, provided it was made for want of water and not for want of time Tayammum made specifically for recitation of Qur-aan Majeed is not valid for offering daily salaat including funeral prayers

Tayammum comes to an end on the same conditions and circumstances which put an end to Wuzu/Ghusl It also terminates when the reason for which it became due ceases to exist Salaat offered with Tayammum remains valid even if water becomes available thereafter, irrespective of the fact whether water becomes available within time for the Salaat or after it In normal health and circumstances, Tayammum is not permitted in place of Wuzu and or Ghusl

CHAPTER 55

SOO-RA-TUR-RAH-MAN

INTRODUCTION

Name of the Soo-rah : The word الرَّحْمٰن (Most Gracious) forms the very first verse of this Soo-rah; even otherwise, the word is most suitable for the Soo-rah, as it deals throughout with Allah's Attribute of Mercy and Grace. Allah Almighty has bestowed on His creation this blessing of merey so lavishly and generously that He has asked this question in this Soo-rah thirty-one times: فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ (Then which of the favours of your Lord will you both (Men and Jinn) deny? This is to say that it is not possible for you to deny Allah's favours, so abundant they are!

It should be noted that the infidels of Makkah were allergic to this divine attribute although they accepted and recognised اَللّٰه It was as if the "name اَلرَّحْمٰن was a word quite strange to them Once when they were asked to prostrate themselves to اَلرَّحْمٰن, they said وَمَا الرَّحْمٰنُ

And what is Ar-Rahman ? (25 60)

This may be one of the reasons that Almighty Allah revealed a **Soo-rah** in the Name of **Ar-Rahman.** The two attributes, الرَّحْمٰن and الرَّحِيم generally go together and both signify **Mercy and Grace,** but the attribute الرَّحْمٰن is in the superlative degree which is used exclusively for Allah, while the attribute الرَّحِيم is used for Allah as well as for men The commentators recognise a difference between the meanings of these two attributes The quality of Grace الرَّحْمَة signified by the word الرَّحْمٰن covers everything in this world as well as in the Hereafter Believers as well as Non-believers See how Allah, the Sustainer provides sustenance to all life irrespective of their faith, but the quality of Grace signifed by the attribute الرَّحِيم applies only to the believers and its real fruit shall be reaped by the believers in the Hereafter

Time and Place of Revelation : " The majority of the commentators are of the opinion that this is an early Makkan Soo-rah, though some consider that a few of its verses date from Madinah

Some Special Characteristics of the Soo-rah : The **Soo-rah** is highly artistic and **Most-Sublime.** This is the only **Soo-rah** that addresses **Men** and **Jinn** both, with a clear suggestion that both these species have been charged alike to believe in Allah as their **Creator** and **Sustainer** and obey Him This implies that there are believers and disbelievers, obedient and disobedient ones among the **Jinn** as they are among mankind. It is so melodious, musical, rhyming and touching that even non-Muslims are sometimes moved by its recitation on account of the miraculous, spiritual and ecstatic impact of this Soo-rah on their subconscions

Subject-Matter of the Soo-rah : The name of the **Soo-rah** itself points out the theme of the **Soo-rah** which is Allah's infinite **Mercy** and **Grace** and all that these attributes imply, viz, Allah's **Forgiveness,** the **Bliss** and **Blessings** of the Gardens of Paradise, eternal peace, etc and the deeds, conduct and character of mankind that are necessary to attract these virtues, which include **Belief** and unflinching **Trust** in Allah, in the Day of Resurrection, their presence before their **Creator** and **Sustainer** Lord, of reckoning and awarding them **Paradise** or **Hell** according to their deeds The emphasis which runs through the entire **Soo-rah** is, however, on the word اٰلَآءِ (favours, bounties) used in the refrain فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ which is very wide and comprehensive in its meaning.

SOO-RAH-TUR-RAHMAN	*SOO-RAH-TUR-RAHMAN*	سُوۡرَةُ الرَّحۡمٰنِ مَكِّيَّةٌ
REVEALED AT MAKKAH	*MAK-KEEY-YAH*	
SECTIONS 3	*RU-KOO-'AA-TU-HAA 3*	هِيَ ثَمَانٌ وَّسَبۡعُوۡنَ اٰيَةً وَّ فِيۡهَا ثَلٰثُ رُكُوۡعَاتٍ
VERSES 78	*AA-YAA-TU-HAA 78*	

In the name of Allah, the All-Compassionate, the Most Merciful	*Bis-mil-laa-hir-raḥ-maa-nir-ra-ḥeem*	بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ

رکوع ۱

SECTION 1	*RU-KOO' 1*	
1. The All-Compassionate	*1. Ar-raḥ-maa-nu*	اَلرَّحۡمٰنُ ۙ①
2. Taught the Qur-aan	*2. 'al-la-mal-qur-aan.*	عَلَّمَ الۡقُرۡاٰنَ ؕ②
3 He created man,	*3. Kha-la-qal-in-saa-na*	خَلَقَ الۡاِنۡسَانَ ۙ③
4. (and) taught him speech	*4. 'al-la- ma -hul-ba-yaan.*	عَلَّمَهُ الۡبَيَانَ④
5 The sun and the moon are set on a calculated course;	*5. Ash-sham-su wal-qa-ma-ru bi-ḥus-baa-ninw-*	اَلشَّمۡسُ وَالۡقَمَرُ بِحُسۡبَانٍ ۙ⑤
6 And the plants and the trees bow (to Him)	*6. wan-naj-mu wash-sha-ja-ru yas-ju-daan.*	وَّالنَّجۡمُ وَالشَّجَرُ يَسۡجُدٰنِ⑥
7 And the heaven, He raised it high, and set up the Balance (of Justice)	*7. Was-sa-māā-a ra-fa-'a-haa wa wa-ḍa-'al-mee-ẓaan.*	وَالسَّمَآءَ رَفَعَهَا وَوَضَعَ الۡمِيۡزَانَ ۙ⑦
8 That you may not transgress the Balance (of Justice)	*8. Al-laa taṭ-ghau fil-mee-ẓaan.*	اَلَّا تَطۡغَوۡا فِى الۡمِيۡزَانِ⑧
9 And establish the weight with fairness and do not reduce the weighing.	*9. Wa a-qee-mul-waẓ-na bil-qis-ṭi wa laa tukh-si-rul-mee-ẓaan.*	وَاَقِيۡمُوا الۡوَزۡنَ بِالۡقِسۡطِ وَلَا تُخۡسِرُوا الۡمِيۡزَانَ⑨
10 And the earth, He laid it for (His) creatures.	*10. Wal-ar-ḍa wa-ḍa-'a-haa lil-a-naa-mi*	وَالۡاَرۡضَ وَضَعَهَا لِلۡاَنَامِ ۙ⑩
11. Therein are fruits and date-palms bearing sheathed blossom.	*11 fee-haa faa-ki-ha-tunw-wan-nakh-lu zaa-tul-ak-maam.*	فِيۡهَا فَاكِهَةٌ ۙ وَّالنَّخۡلُ ذَاتُ الۡاَكۡمَامِ ۖ⑪

12. And grain with chaff, and fragrant herbs	*12. Wal-hab-bu zul-'as-fi war-rai-haan.*	وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ ﴿١٢﴾
13 So, which favours of your RABB (Guardian-Lord) will you both deny?	*13. Fa-bi-aiy-yi aa-lāā-i rab-bi-ku-maa tu-kaz-zi-baan.*	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٣﴾
14 He created man from dry clay, as used in pottery,	*14. Kha-la-qal-in-saa-na min-sal-saa-lin kal-fakh-khaa-ri*	خَلَقَ الْإِنسَانَ مِن صَلْصَالٍ كَالْفَخَّارِ ﴿١٤﴾
15. And created JINN (genii) from a flame of fire	*15. wa kha-la-qal-jāān-na mim-maa-ri-jim-min-naar.*	وَخَلَقَ الْجَانَّ مِن مَّارِجٍ مِّن نَّارٍ ﴿١٥﴾
16 So, which favours of your RABB (Guardian-Lord) will you both deny?	*16. Fa-bi-aiy-yi aa-lāā-i rab-bi-ku-maa tu-kaz-zi-baan.*	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٦﴾
17 The Lord of the (two) easts and the Lord of the (two) wests	*17. Rab-bul-mash-ri-qai-ni wa rab-bul-magh-ri-bain.*	رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ ﴿١٧﴾
18 So, which favours of your RABB (Guardian-Lord) will you both deny?	*18. Fa-bi-aiy-yi aa-lāā-i rab-bi-ku-maa tu-kaz-zi-baan.*	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٨﴾

COMMENTARY

Verses 1-4 : As already stated, the word اَلرَّحْمٰنُ **(The Most Merciful or Gracious)** forms the first verse of this **Soo-rah.** In these verses Almighty Allah has said that it is He Who created Man, then taught him the Qur-aan and also taught him the faculty of speech Creation of man and granting him the power of **Speech** are also manifestations of Allah's Grace but by placing the teaching of the Qur-aan next to His attributive name الرحمٰن Allah has given an idea of the value and importance which the Qur-aan and its learning, etc occupy in the sight of Allah That is why Allah has made the words عَلَّمَ الْقُرْاٰنَ **(He taught the Qur-aan)** the second verse and the words خلق الانسان **(He created man)** and عَلَّمَهُ الْبَيَانَ **(He taught him speech)** the second and the third verses of this **Soo-rah.** The word اَلْبَيَان implies intelligent speech with power of expression and capacity to understand and the relations of things to one another, distinction between right and worng and power to explain to others his feelings and impressions

Verse 5 : In the next few verses Allah mentions His miraculous **Ability** of creation. The Sun and the Moon follow a pre-determined course of movement with extreme precision. If they departed from their fixed orbits or preceded or receded from their scheduled programmes even for a moment, the whole universe would be upset and destroyed

Verse No.6 : The stars and the trees prostrate themselves before their **Creator, Allah.** Commentators have said that by their prostration is meant their obedience to the **Divine Programme** set for them to follow and their service to the living objects of the earth There are verses in the Qur-àan declaring that everything in the heavens and the earth glorify Allah, although we do not understand the act of their glorification Take only one of such verses.

"And their is not a thing that does not celebrate His praise, but you do not understand their celebration". (17:44)

Just as we do not understand the act of glorifictaion of these things, all things in the world may be actually prostrating themselves before Allah even though we do not understand their act of prostration

Verses 7-9 : He erected the high heavens and established the scale of **Justice,** meaning that divine justice pervades the entire **Universe.** Justice does not mean only justice which we get from the courts The word Justice also includes the balance and harmony that pervades every nook and corner and that balance and harmony should not be transgressed. Then Allah **Commands** to establish the scale of **Justice** and never to fall short of the due measure, in selling or buying goods

Verses 10-13 : In verses 10 to 12, Allah reminds mankind of His favour in creating the earth for the benefit of all living things On the surface of the earth man grows all sorts of fruits and date-palms with sheathed clusters They also grow grains having husk and sweet-smelling plants The thirteenth verse is the refrain that occurs thirty-one times in this Soo-rah meaning that the favours bestowed by Allah on humanity are so numerous that it is not possible for any one to deny them

Verses 14-16 : In these verses Allah mentions the process of creation He created man from dried clay like that of earthen pots, but He created Jinn from a flame of fire These are favours which is impossible to deny.

Verses 17-18 : Allah is the Lord of the two **Easts** and the two **Wests.** We generally speak of one East and one West direction but in this verse Allah speaks of two **Easts** and two **Wests.** In verse No 137 of **Soo-rah 7 Al-A'raaf** Allah has spoken of **Easts** and **Wests.** Commentators explain this aspect by saying that the sun changes its position both in the East and West with the changes of seasons Thus the Sun hits many points both in the East and the West, so that there are so many Easts and so many Wests, but the two extremes in each direction may be taken as two Easts and two Wests as mentioned in this verse. The eighteenth verse is the usual refrain which has been explained already

(To be Continued)

الدنيا خالصة يوم القيامة » ذلكم هو المؤمن يسخر الدنيا لنفسه ، ولايسخر نفسه للدنيا ، المؤمن لايتخذ الدنيا ربا فتتخذه الدنيا عبدا .

ولكنه بعد ذلك عضو عامل فى جسم الامــة ، ودم يجرى فى عروقها . يمدها بالقوة والحركة والنماء ، فهو اذا زرع احسن ، واذا صنع اتقــن ، واذا تأجر برع ، وهو فى كل جانب من جوانب الحياة حاذق مجيد .

قد كان أصحاب النبى صلى الله عليه وسلم . زراعــا وتجارا وصناعا متقنين ، ولم يقعد بهم ايمانهم بالآخرة عن العمل للدنيا ، كيف وقد قال رسولهم : « ان قامت الساعة وفى يد احدكم فسيلــة فان استطاع الا يقــوم حتى يغرسها ، فليغرسها » ولماذا يغرسها والساعة ستقوم ، ولا امل فى انتفاع احد من الخلق بها ؟ إنه تكريم العمل لذات العمل ، ولو لم يكن من ورائه نفع وانتفاع .

التوكل ليس معناه التواكل :

« ان السماء لا تمطر ذهبا ولا فضة » .

بهذا الجواب العمرى تندفع تلك الشبهة التى تحوك فى بعض الصدور .

ذلك ان ان من صفــات المؤمن التوكل على الله . والتسليم له فى شانه كله ، والقرآن الكريم يقول : « وتوكل على الله وكفى بالله وكيلا ، وعلى الله فتوكلوا ان كنتم مؤمنين » .

« ومن يتوكل على الله فهو حسبه » .

ولكن ما معنى التوكل ؟

ان التوكل ليس معناه اطراح الانسان للاسباب التى وضعها الله ، والاتكــال عليه ان يخرق له العوائد ، ويجعل السماء من فوق راسه تمطر الذهب والفضة ، والارض من تحت قدميه تخرج له الخبز والادام والسمن والعسل ؛ بلا جهد ولا سعى ولا تفكير ولا عمل .

ان معنى التوكل ان يرتب الانسان المقدمات ، ويدع النتائج لله ، ان يبذر الحب ، ويرجو الثمار من الرب .

ان يقوم بالجانب البشرى الذى يخصه ، ويترك الباقى لربه ، يهيئ له الاسباب ، ويزيل من طريقه الموانع ، وما اكثر الاسباب التى يجهلها الانسان ، وما اكثر الموانع التى لا يعلمها ، فضلا عن يستطيع تذليلها .

ولقد جاء اعرابى الى رسول الله صلى الله عليه وسلم فترك ناقته بباب المسجد سائبة بلا عقال ، وزعم بذلك انه يتوكل على الله فى حراستها ، فقال له النبى الكريم كلمته التى صرت فى المسلمين مسرى الامثال السائرة : « اعقلها وتوكل » .

والحديث الذى يتعلق بأذياله المتبطلون « لو توكلتم على الله حق توكله لرزقكم كما يرزق الطير ، تغدو خماصا وتروح بطانا » هو فى الواقع حجة عليهم لا لهم ، فانه لم يضمن لها الروح ملآى البطون ، الا بعد عدوها وسعيها ، لا مع بقائها فى اوكارها .

بشكر مجلة حضارة الاسلام

وَفَّقَنَا اللّٰهُ لِمَا يُحِبُّ وَيَرْضَى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

للانسان بد من ان يعمل وسط التباين والنضال والصراع ، ووسط مشاهد البغضاء والتشاحن ، ومع ذلك ينتزع نفسه من كل هذا خمس مرات ليكتشف حقيقة المساواة والاخاء والمحبة من حيث انها هى المصادر الحقة للسعادة الانسانية .

ومن اجل ذلك كان الوقت الذى تستغرقه الصلاة عبر مضيع عبثا من ناحية الخيرية والفاعلية ، والنفع العملى للبشرية ، اذ انه على العكس من ذلك قد استغل احسن استغلال ، لتعلم تلك الدروس الجليلة ، التى تجعل الحياة حقا جديرة بالعيش فيها .

وتلك الدروس فى الاخاء والمساواة والمحبة تصبح ممارستها عمليا فى الحياة اليومية دعامات لتوحيد الجنس البشرى ، وتخليد الحضارة الابدية لبنى الانسان .

المؤمن يعمر ارض الله بالعمل :

ولقد يغرق بعض الناس فى الخيال ، فيتصورون المؤمن درويشا فى « تكية » او راهبا فى « ديره » متبتلا للعبادة ، منقطعا عن الحياة ، وهذه كارثة على العمل والانتاج .

ولكن هذه الصورة - ان عرفتها بعض الاديان فى بيئات معينة - لاتعرفها عقيدة الاسلام ، فالاسلام لا يعرف المؤمن الا كادحا عاملا مؤديا دوره فى الحياة ، آخذا منها معطيا لها ، مستجيبا لما اراد الله من بنى آدم حين جعلهم خلفاء الارض « هو انشأكم من الارض واستعمركم فيها » .

عقيدة الاسلام لاتعرف يوما من ايام الاسبوع . يخلص للعبادة ، وينقطع الناس فيه عن اعمال الحياة ، كما تعرف اليهودية مثلا ، ولكن الايام جميعا فى الاسلام ايام عمل ، والعمل الدنيوى فى الاسلام يمكن ان يكون عبادة بصدق النية.

هذا يوم الجمعة عيد الاسلام الاسبوعى ، يقول الله تعالى فيه « يا ايها الذين آمنوا اذا نودى للصلاة من يوم الجمعة فاسعوا الى ذكر الله وذروا البيع ، ذلكم خير لكم ان كنتم تعلمون ، فاذا قضيت الصلاة فانتشروا فى الارض وابتغوا من فضل الله واذكروا الله كثيرا لعلكم تفلحون » .

هذه حياة المسلم فى يوم الجمعة ، بيع وتجارة قبل الصلاة ثم سعى الى ذكر الله ثم انتشار فى الارض وابتغاء من فضل الله بعد انقضاء الصلاة .

وقد حدثوا ان عمر بن الخطاب راى قوما قابعين فى ركن من المسجد بعد صلاة الجمعة فسألهم : من انتم ؟ فقالوا : نحن المتوكلون على الله ، فعلاهم عمر بدرته ونهرهم وقال : لا يقعدن احدكم عن طلب الرزق يقول : اللهم ارزقنى وقد علم ان السماء لاتمطر ذهبا ولا فضة ، وأن الله يقول : « فاذا قضيت الصلاة فانتشروا فى الارض وابتغوا من فضل الله » .

الايمان بالآخرة لا يعطل الدنيا :

ويزعم بعض الناس او يظنون ان الايمان بالاخرة ، والاقبال عليها يعطل العمل للدنيا ، والكفاح من اجل ترقيتها ، فان الدنيا والآخرة ككفتى الميزان لا ترجح احداهما الا بمقدار ما تشيل الاخرى ، وكالمشرق والمغرب اذا اقتربت من احدهما ابتعدت من الاخرى ، وكالضرتين اذا ارضيت احداهما اسخطت الاخرى ، !! وهكذا ، فكل اقبال على الاخرة يقابله اعراض عن الدنيا .

وهذا الكلام صحيح اذا نظرنا الى القلوب والاهداف والنيات . . فمن جعل الدنيا غايته ونيته . وهمه ابتعد عن الآخرة بقدر ما تعلق قلبه بالدنيا ، وبالعكس ، اى ان المطلوب من المؤمن فى الدنيا أن يعمل ويجهد ويكافح ويبنى ويعمر ويشيد ، على ان تكون الآخرة نيته ، وغايته وامله .

والمؤمن يتخذ الدنيا مزرعة للآخرة ، والمزرعة تحتاج الى عمل وسعى ، ولكن الثمرة انما تقطف كاملة فى الآخرة، وان ادرك بعضها فى الدنيا « قل هى للذين آمنوا فى الحياة

كبير ، وهى لاتثمر الا بعد كذا وكذا من السنين ؟ فيقول له ابو الدرداء : وماذا على ان يكــون لى ثوابها ولغيرى ثمرتها ؟

وهى التى جعلت آخــر يغرس شجرة الزيتون ويقول : غرس لنا من قبلنا فاكلنا ، ونغرس ليأكل من بعدنا .

العبادات والانتاج .

ولقد يقــول بعض النـــاس : ان كل عقيدة دينية تفــرض على المؤمنين بها الوانا من العبادات وضروبا من القربات والمراسيم ، تأخذ من اوقات النـــاس شيئا يضيق ويتسع باختلاف الاديان وصنوف عباداتها ، وحظ الصلاة الاسلامية التى تؤدى كل يوم خمس مرات : اليس فى ذلك تعطيل للعمل ، وتعويق للعامل ، فى عصر الآلة والسرعة والمنافسة الجبارة ؟

والحق ان العبادات فى الاديان عامة لا تاخذ من وقت الناس الا القليل ، ما لم يشرع الناس لانفسهم من الدين ما لم يأذن به الله ، فيشقوا على انفسهم ويرهقوها عسرا .

على ان القليل الذى ينفق فى العبادة ، ليس وقتا ضائعا على الحياة والانتاج ، كلا ، انه شحن للطاقة وشحذ للهمة ، وتوليد للقوة ، وصقل لعدة النفس ، لتعود الى معـــركة الحياة اقوى وامضى .

وانه لمن الظلم للواقع ان يقاس الشئ باثره المادى المباشر المنظور ، ويغفل عن اثره الفعال الخفى المادئ فى النفس وفى المادة ايضا .

ما اصدق ما قال الدكتور الكسيس كارليل مؤلف كتاب « الانسان ذلك المجهول » واحد الحائزين على جائزة « نوبل » :

« لعل الصلاة هى اعظم طاقة مولدة للنشاط عرفت الى يومنا هذا ، وقد رايت ـ بوصفى طبيبا ـ كثيرا من المرضى فشلت العقاقير فى علاجهم فلما رفع الطب يديه عجزا وتسليما تدخلت الصلاة فأبرأتهم من عللهم » .

« ان الصلاة كمعدن « الراديوم » مصدر للاشعاع ، ومولد ذاتى النشاط ، وبالصلاة يسعى الناس الى استزادة نشاطهم المحدود ، حين يخاطبون القوة التى لايفنى نشاطها » .

اننا نربط انفسنا ـ حين نصلى ـ بالقوة العظمى التى تهمين على الكون ، ونسألهـــا ضارعين ان تمنحنا قبسا منها ، نستعين به على معاناة الحياة بل ان الضراعة وحدها كفيلة بان تزيد قوتنا ونشاطنا ، ولن تجد احدا ضرع الى الله مرة الا عادت عليه هذه الضراعة باحسن النتائج » .

واذا كان هـــذا اثر الصلاة بعامة ، فان الصـــلاة الاسلامية بخاصة ابعد اغوارا ، واعمق آثارا ، انها ليست تعبدا محضا ، ولا ضراعة خالية من معانى الحياة انها ـ مع الضراعة والتعبد ـ نظافة ، وثقافة ، ورياضة وتربية خلقية ، وهى ـ بما سنه الاسلام من نظام الجماعة ـ مدرسة لتعليم المبادئ الاجتماعيـــة المثلى ، ومعهد للتربية العملية على المحبة والاخاء ، والمساواة بين الناس .

وليت شعرى هل يخسر الانتاج ام يربح من رجل يستيقظ قبل ان تبرز الشمس من خدرها ، فيقوم فيتوضأ ويتطهر ، ويصلى لربه ويستقبل نهـــاره مبكرا ، طيب النفس ، ونشيط البدن ، منشرح الصدر قوى اليقين .

وبحق ما قاله احد الباحثين فى اثره صلاة الجماعة الاسلامية فى حيـــاة المسلم : « وانه ـ وايم الحق ـ لنعمة كبرى ان يكون فى مكنة الانسان التمتع خمس مرات يوميا بجو من السلام التام وسط عالم يسوده الصراع والنضال . وبجو من المساواة على حين يكون التباين هو النظام السائد ، وبجو من المحبة فى معمعة الاحتقاد الوضيعة ، والتنابذات والخصومات المفعمة بها الحياة اليومية » .

انها لاجزل النعم لانها العبرة الجلى من الحياة ، فليس

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك .

ومن يتوكل على الله فهو حسبه

بقلم فضيلة الاستاذ يوسف القرضاوى

متبع من العدد السابق -

وبذلك يظل محتفظا بحيويته وطاقته الجسدية والعصبية والعقلية والنفسية ، فلا يصرفها الى فى العمل الصالح او ما يعين عليه من لهو برئ .

وهذا كسب كبير للفرد نفسه ، ولاسرته واولاده ، وللمجتمع الذى يعيش فيه ، وللحياة الانسانية عامة .

اننا لو احصينا ما تستهلكه الشهوات المحرمة ، والموبقات المحظورة ، والملاهى الآثمة - التى يجتنبها المؤمنون الصادقون - من الطاقات الانسانية والمادية - لبلغت حدا هائلا يفوق ما تبتلعه الحروب المدمرة ، والاوبئة الفتاكة ، والكوارث المخربة ، ولكن الالف والعادة هما اللذان هونا على الناس هذه الخسائر الفادحة ، التى تصاب بها الانسانية كل يوم ، بل كل ساعة ؛ وقد نشرت الصحف ان فى أمريكا ٧٢ مليونا يتعاطون الخمور ، منهم ٢٠ مليونا يكلفون الدولة بليونى دولار كل سنة بسبب تخلفهم عن العمل فاذا كانت هذه مغارم الخمر وحدها ، فكم تبلغ مغارم سائر الموبقات وسوء اثرها على الانتاج .

احساس المؤمن بقيمة الوقت :

والمؤمن أعمق الناس احساسا بقيمة الوقت ، ان الله سائله يوم الجزاء عن عمره فيم افناه ؟ وعن شبابه فيم ابلاه؟ فهو لهذا يضن بوقته ان يضيع فى عبث ، او يبعثر فى مهب الرياح الموج ، انه راس ماله الوحيد فكيف يضيعه ويبقى صفر اليدين ؟ ان الوقت نعمة يجب أن تشكر بالانتفاع بها ، ولا تكفر بالتفريط فيها ، وقد قال عمر بن عبد العزيز : « ان الليل والنهار يعملان فيك فاعمل فيهما ؟ المؤمن يشعر كان كل يوم تبزغ شمسه او ينشق فجره ، يناديه بصوت جهير : أيها الانسان انا خلق جديد وعلى عملك شهيد فتزود منى واغتنمنى بعمل الصالحات فانى اذا مضيت لا اعود ابدا .

وهو الذى يخشى ان تنفلت الايام من يديه خاوية من العمل والانتاج ، فلا يؤخر عمل اليوم الى غد لان للغد عمله الذى يزحمه ، فلا يتسع لعمل غيره من الايام .

وهو كذلك حريص على ان يكون يومه خيرا من أمسه ، وغده خيرا من يومه ، وان يطيل حياته - بعد موته - بطول اعماله ، ويمد عمره بامتداد الجميل من آثاره ، انه يحرص ان يخلف وراءه علما نافعا ، او عملا طيبا ، او مشروعا مثمرا ، او صدقة جارية او ذرية صالحة ، وعلى قدر ما يمتد ويبقى الاثر الذى يخلفه وعلى قدر ما ينتفع الناس به تكون مثوبته عند الله ، هذه الروح هى التى جعلت رجلا كابى الدرداء - صاحب رسول الله - يغرس شجرة الجوز وهو فى الشوط الاخير من رحلة الحياة ، فيقول له بعض الناس : اتغرس هذه الجوزة وانت شيخ

— ومن يتوكل على الله فهو حسبه

المؤمن اعمق الناس احساسا بقيمة الوقت .

ان الوقت القليل الذى ينفق فى العبـــادة ليس وقتا ضائعا على الحياة والانتاج .

ما اصدق ما قاله الدكتور الكسيس كارليل فى كتابه " الانسان ذلك المجهول " : لعل الصلاة هى اعظم طاقة مولدة للنشاط عرفت الى يومنا هذا .

الاســلام لا يعرف المؤمن الا كادحا عامــلا مؤديا دوره فى الحياة . . . .

AND SURELY, IT (THE QUR-AAN) IS THE TRUTH OF AS... RED CERTAINTY (6

yaqeen international

A NON-SECTARIAN ENGLISH-ARA JOURNAL PRESENTING ISLAM IN PRISTINE PURITY AS TAUGHT BY QUR-AAN AND SUNNAH

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Bis-mil- laa- hir- raḥ- maa nir- ra- ḥeem.

In the name of Allah, the All Compassionate, the Most Merciful

QUR-AAN AND SUNNAH

Indeed, the Best **Word** is the **Word of Allah** (i.e. **Qur-aan-e-Majeed**) and the Best Guidance **is Sunnah** of the **Holy Prophet Muḥammad** (*Ṣallallahu-ʿalaihi-wa-sallam*). And the Best deeds are those declared definite and imperative (according to Qur-aan and Sunnah) And the Worst deeds are those invented by man himself (as part of **Religion**) and all such self-invented formulations are Innovations (***Bid-'at***) and every Innovation (***Bid-ʿat***) leads a man to **Eternal Hell-Fire.**

And who is more excellent in speech than the one who calls towards Allah while he himself does righteous deeds and says: Admittedly I am from the obedient ones (*Muslims*). **(Al-Qur-aan 41:33)**

Explanatory Note:-

Whoever invites people towards Allah deserves great honour and is worthy of being listned to. His words are held in the highest esteem as evidenced below:-

(a) That he calls people to Allah (the 'Truth of Allah') without involving his 'self', in any way.

(b) Every deed of his is based on Righteousness showing no divergence between his preaching and his conduct (i.e. his own words and actions), and

(c) He asserts himself as a Muslim, meaning that he associates himself with the 'Will of Allah', as if he is the full embodiment of Islam, as ordained by Him (Allah) and adopted by His Prophet Muhammad (Ṣallallahu-ʿalaihi-wa-sallam).

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Bis-mil-laa-hir-rah-maa-nir-ra-heem
In the name of Allah, the All-Compassionate, the Most-Merciful

DAILY PRAYERS ARE DETRIMENTAL TO EVILS

إِنَّ الصَّلٰوةَ تَنْهٰى عَنِ الْفَحْشَاۤءِ وَالْمُنْكَرِ

"...Indeed, the prayer restrains (one) from indecency and forbidden conduct." (29 : 45)

The underlying idea behind this Ayat (Verse) of Holy Qur-aan is two-fold i.e. **Salaat has got** a spiritual effect to make an individual immune from vices. But this immunity from transgressing the Commands of Allah is subject to the observance of ***Ṣalaat*** constantly and regularly. It is in the same way as if regular doses of medicine are given to the patient. To get rid of spiritual illness, one should present himself before Allah with all devotion of heart and soul and should not act contrary to the norms of godly commands. In this way, the individual would himself feel how far this regularity in the observance of Salaat has exerted a salutary effect on him. The second underlying idea lies in the fact that after one's covenant with Allah, while he presented himself before Him with full devotion of heart and soul, he should not act adversely to the commands. In other words, ***Ṣalaat*** prohibits the devotees five times a day not to indulge in vices It is now up to the individual how far he is honest to his commitments to Allah. It is certainly an established fact that **Ṣalaat** exerts spiritual influence on the individual Holy Qur-aan is also explicit in this matter .

إِنَّ اللّٰهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيْتَاۤئِ ذِى الْقُرْبٰى وَيَنْهٰى عَنِ الْفَحْشَاۤءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُوْنَ

"Surely Allah enjoins justice and kindness and giving (gifts) to kinsmen and forbids indecency, wrongdoing and rebellion.
He admonishes you so that you may be mindful." (16:90)

Now it is unfortunate that even after these exhortations by Allah if one does not desist from indulgence in sins then how ***Salaat*** can stop him? It should be taken for certain that observance of ***Salaat*** five times a day is subject to obedience to the Commandments of Allah. ***Salaat*** does not ordain one simply to do the exercise of standing and sitting. The main gist of its observance is Remembrance of Allah. It all depends on the individual how far he feels Allah's presence, and how far he is attentive by heart and soul while reciting Holy Qur-aan, then only ***Salaat*** can stop him from indulgence in sins, else ***Salaat*** performed sans all these qualities, is like exercise in futile performed by a hypocrite. In this wake following saying ***(Hadith)*** of the Prophet ***(Sallallahu 'alaihi wa sallam)*** is quoted

لا يذكر الله فيها الا قليلا

"The type of Salaat (performed by hypocrites)
is devoid of Allah's remembrance or very little of it."

What one (the hypocrite) gets out of this ***Ṣalaat*** is nothing else other than widening of the

gulf between him and Allah. Holy Qur-aan testifies as under :

وَأَقِمِ الصَّلٰوةَ لِذِكْرِىْ

"..And keep up the prayers for My remembrance." (20:14)

Remembrance of Allah is the gist of all prayers and **Jehad** is a constant Remembrance of Allah, or else these are all exercises in futile. For this reason *'Ulema* stressed what Hazrat Abu Darda (*Razi Allahu 'anhu*) desired in the interpretation of Hadith It was Allah's remembrance which one should always do. Time and again Holy Qur-aan mentions three forbidden things that is. (transgression, unwise action and indecency) Man is bestowed with three instinctive powers;

(i) **Bestial/Carnal Power** (قوت بہیمیہ/قوت شہوانیہ)

(ii) **Imaginative/Satanic Power** (قوت وہمیہ/قوت شیطانیہ)

(iii) **Wrathful/Carnivorous Power** (قوت غضبیہ/قوت سبعیہ)

Unwise actions or pursuits are controlled by secure nature and right wisdom, or else the rational/ angelic power is overcast by satanic power,therefore unwise actions are committed.

In case man is overpowered by wrathful/carnivorous sense he crosses the human limits and becomes a brute, therefore he runs to tear like a carnivora thus turns into a savage. He plays voilently with the life, property and honour of others with high handedness. Now the regularity in the observance of **Şalaat** leaves a solitary effect on a Muslim in such a way that these potential powers are purified and duly controlled by wisdom.

The development of sublimity in the human character, quite averse to instinctive qualities,is generated in human nature by Allah's remembrance quite often and very regularly five times a day

Sometimes some good act excels over remebrance of Allah, but Allah's favours should always be sought after . Anywhere anytime if one inclines towards committing a sin he should immediately divert his thoughts towards Allah ·Holy Qur-aan and *Hadith* are very explicit in this connection,

"Whenever a believer remembers Allah he gets a response. This is a great honour which one should always seek"

Someone asked Hazrat Muhammad (*Şallallahu 'alaihi wa sallam*) about an effective way among so many commandments to desist from indulging in sins The Prophet (*Şallallahu 'alaihi wa sallam*) told him ***"Keep your tongue wet with Allah's remembarance i.e. one should always pronounce Allah's greatness."***

Shah Waliullah (*Rahmatullah 'alaihi*) in one of his treatises wrote · **"The time spent in performing Salaat is well spent because one is away from committing sins."**

This is an appropriate interpretation of Ayat :

وَلَذِكْرُ اللّٰهِ أَكْبَرُ ۗ وَاللّٰهُ يَعْلَمُ مَا تَصْنَعُونَ

"And indeed, remembrance of Allah is the greatest (virtue).
And Allah knows what you do." (29:45)

It means Allah knows who is honest in his act and who is not. His treatment is according to the sincerety of each individual

Supplication

"O Allah please give us strength to observe Şalaat in such a way which would bestow favours upon us". Amen !

MYSTICISM

MYSTICISM IN ISLAM

The word '**Mysticism**', as understood and interpreted in wider sense, denotes certain rituals which give meaning to basic beliefs and expose philosophy of religion.

Before the advent of Islam the strongest of all mysticisms was '**Vedanta**'. Such practices were prevalent among the Hindus with different races and colours throughout the sub-continent, which had recently been named as **Hindudatwa**. Hindu religion as such had never been in existence.

The **Vedas** could never be named as the sources of beliefs, because the residents of the sub-continent had a combination of different beliefs and practices However, the towering personalities of Shri Rama and Shri Krishna were adored and deified right from extreme north of the sub-continent to the extreme south **Ramayana** and **Bhagwat Geeta** were supposed to be the true revealed scriptures whereas the basis of **Hindudatva** i e. the '**Vedas**' were consigned to oblivion

'**Ramayana**' was written by Valmik Rishi It is a lengthy episode of Shri Rama's exploits in the south of India, while he was exiled for fourteen years by his father After completing fourteen years he returned back to his home in Ayudhia triumphantly Another book, **Bhagwat Geeta**, consisted of sermons given by Shri Krishna to Panduwas while they were engaged in fratricidal war with their own brothers 'Kuruwas', in a famous battle of **Maha Bharta.**

The **Sharia**, social laws, were given by quite a different person named Manuji. These social laws had always been disputed being authentic and they were subject of changes from time to time. At the same time certain ritualistic practices were adopted and such practices were named as **Vedanta** They had salutary effect on the behaviour of human beings which invoked feelings of sympathy, kindness and forgiveness

To keep the record straight a fallacy committed by Dr. Radhakrishnan is needed to be exposed In one of his books he dealt with **Sufism**. He emphasized that **Sufism** was an off-shoot of **Vedanta**, and he asserts that it was introduced among early period Muslims after they made successful inroads in Iran and in the Indian sub-continent He may be correct to some extent because intellectual pursuit never knows boundaries It is a collective legacy of the whole humanity. An European writer is very much popular in the East as he is popular in the West and vice versa Cultural fabric is woven with the aid of language but the message contained in whichever language is the legacy of whole humanity. **Vedanta** is, no doubt, a strong vehicle to transform an individual into a responsible being but to call **Sufism** a derivative of **Vedanta** is a misnomer. Islam professes unity of **Godhead** whereas **Hindudatva** is a riot of gods and goddesses. This is the only unassailable argument in favour of decrying the stand taken by the learned scholar.

After the subjugation of Mecca by the Holy Prophet Hazrat Muhammad (*Ṣallallahu ʿalaihi wa sallam*) Allah revealed to him the following Ayat :

"Today I have perfected your religion for you ; completed My favours upon you and choosen Al-Islam as a religion for you." (5:3)

A true religion has got certain basic principles of belief and some ritualistic practices. Islam qualifies these basic principles on the basis of the unity of **Godhead** and **Finality** of Prophethood on the personality of Hazrat Muhammad (*Ṣallallahu ʿalaihi wa sallam*). Likewise one should have belief in the sanctity of all revealed scriptures and should have faith in the Prophethood of all foregone prophets. But so far as the ritualistic practices in Islam are concerned they are the products of later years. They may be attributed to all out developments in Muslim Ummah. Like jurisprudence (Fiqh) its origin is also in the later years. Jurisprudence was developed due to the complexities of trade and

commerce and social problems ensued, therefore the need for codification of **Shariat**, as enunciated in Holy Qur-aan and **Sunnah**, was felt. Different jurists codified them as per their own geniuses. They differed among themselves, which was logical, but they were honest in interpreting the rules of **Shariat** as revealed in Holy Qur-aan and preached and practised by Hazrat Muhammad (*Ṣallallahu ʿalaihi wa sallam*). The science of genealogy (*Asma ur rijal*) in compiling Hadith is authentic treatise. Likewise some thinkers started thinking about the philosophy of religion of Islam, which was named **Sufism**.

To say prayers five times a day, to give alms to the poor, to observe fast in the month of Ramazan are, no doubt, sure ways to fulfill the obligations imposed by Islam on the believers. In addition to these observances certain ritualistic practices are resorted to. These practices are subject to the conditionalities imposed by Qur-aan and **Sunnah**, therefore, in the remotest sense they can not be the derivatives of any other religion. Hence the contention of Dr Radhakrishnan that **Sufism** is derivative of **Vedanta** is unfounded.

Muslims are enjoined to recite **Soo-rah Fateha** in all **raka'ats of Ṣalaat**. In this **Soo-rah** the believers are enjoined to the commands of Allah and to follow in the footsteps of the persons who are favoured by Allah. Who are these favoured ones? These are the persons who were tortured by the opponents. They were made to lie down on the burning sands and heavy stones were put on their bodies. If one desires to become one of them he should also suffer hardships in the propagation of **Truth** and **Righteousness** The question arises what is the ambition behind this urge to suffer hardships in the propagation of **Truth** and **Righteousness**, or else, human being is by nature a seeker of comforts and luxuries? This urge or ambition is inculcated after one realizes the true meaning of sending **Salams** (blessings) on the personality of Holy Prophet (*Ṣallallahu ʿalaihi wa sallam*) and likewise on all sacred souls including upon himself while he is in sitting posture during Salaat It is, therefore, emphatically asserted by Holy Qur-aan that *Ṣalaat* is the vehicle of spiritual elevation for the believers

To perform *Ṣalaat* five times a day is a duty imposed upon every believer This duty is over and above all duties one performs in day to day life to earn livelihood. He is duty bound to sustain his family members. But at the same time he is told to remember Allah always. Remembrance of Allah always in day to day dealings invokes godliness. This is done not by mouth only, but we should keep His presence felt by heart as well. These sublime feelings are inculcated in human beings only after one realizes the true meaning of existence

Healthy mind is vital for a healthy body. Healthy mind is the product of right thoughts, right behaviour and right attitude. These qualities of human behaviour are all subject to remembrance of Allah every time. The wish for amassing wealth and riches is ingrained in every human being, because this is the sure way of security in life and one can get satisfaction also but this wish of amassing greater comforts is turned into greed, which has no bounds. This is unsatiable, therefore, a greedy person always remains mentally perturbed The sufistic practices rekindle the inner puristic qualities of human nature

Allah declared in Holy Qur-aan that a human being is the vicegerent of Allah on the surface of the earth and he is turned into the lowest of the low of His creations if he transgresses and indulges into sins. But still the door of repentance is open to the wayward. There is a silver lining behind the darkest clouds We have seen hardened criminals turning into godly persons It means a human being is by nature virtuous and god-fearing.

Sufistic practices were adopted by eminent godly persons (***Aulia Allah***) in Muslim Ummah, which resulted into large number of non-believers coming into the fold of Islam To inculcate such spirit it is time now the research scholars in major universities in the **Muslim World** should devote their time and energy to render meaningful research in sufistic practices. In this way the **Ummah** at large is benefitted and the fruits of these endeavours are shared by the non-muslims as well

AL-QUR-AAN

INVITATION TO ISLAM

Thinkers, philosophers and psychologists are all agreed that sometimes a thought or an idea can have such a strong hold on one's mind that one begins to see things through the mind's eye Whether we call them hallucinations or excogitation, it cannot alter the fact that for that person such creations of the brain become real in the sense that he begins to hear and see them, and sometimes he feels the elevating or depressing impact of such visions and on their account experiences pleasure or pain The pleasure or pain of such fantasies may last for a time or disappear as mysteriously as it has appeared

With an open mind and a little measure of understanding, it should not be difficult to apply a similar line of reasoning to creation, existence and ultimate disintegration of the Universe If a human mind, with all its limitations and imperfections, can produce from out of nothing images which appear to it to be tangible and true, Allah the Omnipotent most certainly can cause into existence the Universe by His Will Despite the utterly incompatible qualities of human mind, its working can creat images which are life like for it, more so the unlimited greatness and Omnipotence of Allah is, and shall always be, capable of creating and nourishing the Universe as long as He Wills, for sensuous perception of all His creatures. This Universe is therefore very much substantial and real for all His creatures who are placed in it according to the Grand Design of the Master Creator.

The scientists of this world, in spite of the great strides they have made in obtaining knowledge of different phenomena and attributes of Matter, have not been able to discover what ingredients Matter is made up of Could it not be that Matter is basically 'nothing', and for that reason there is nothing for the scientists to analyse and discover?

Elucidation by Hazrat Maulana Syed Muhammad Anwar Shah Kashmiri (*Raḥmatulla ʿalaih*) of the Fact of Existence from Non-existence.

One endowed with will and initiative, like an animal or a human being, is not dependent on external agencies for one's actions That is why we find that some time human beings and animals are in motion and sometimes at rest This is entirely a matter of their own evolution

A *man is free to move* his hand up and down or open his mouth to speak or remain silent. For all these actions, he is not dependent on Matter only when he acts in relation to things done or made by some one else. For example, in case of a carpenter wanting to make a table, he has to depend, besides his will on skill, on a plan (size and shape of the table) and the relevant material. The carpenter does not stand in need of any Matter for exercise of his own skill and will to act, he will cut and join the planks of wood to make a table. For this, the skilled movement of his hands is sufficient. But to use his skill and exercise his will, he needs Matter in the shape of planks of wood, nails, etc The wood is not a product of any of his making nor are nails or other materials required by him It has been made by someone else The wood on which the carpenter wants to exercise his skill, is due to the act of another agency, and as such when the active agent (the carpenter) will want to act upon the things done or made by another agent, he will become dependent upon the product of that external agent

It is a point for the Materialists to ponder over and to realise that since Allaḥ is One and the Only One, and His Greatness, Knowledge and Omnipotence are all pervading and unrivalled He is neither obliged to nor dependent upon the result of anyone else's act or efforts that is, any outside

(To be continued on page 24)

HEROES OF ISLAM

THE GREAT ADMINISTRATOR
HAZRAT UMAR FAROOQ (RAZI ALLAHU ʻANHU)

During a decade of Hazrat Umar's Caliphate, the two most powerful and extensive empires of the time, namely, the Roman and the Persian Empires, fell to the Arabs. The most striking feature of these conquests was that there was negligible bloodshed. The gentry and the common folk of those regions acclaimed the Arabs as their saviours from the tyranny and injustice of their erstwhile rulers.

> "Administration of justice is an important duty of the government. You Qazees (Judges) should treat all people alike in according free accessibility, patient hearing and dispensing of justice, so that the weak among them may not despair of equity and the influential may not build in vain hopes in you. The burden of proof shall always lie on the complainant and the burden of oath on the defendant. Compromise between parties is permissible provided the terms of the compromise do not make lawful what Islamic law holds unlawful."

The Arabs, were guided by lofty principles of Islam, and their motive was the glorification of Truth and emancipation of mankind from oppression. To contain and suppress the forces of evil was the real task, they felt, Allah Almighty had entrusted to them, so that makind — His great family, might recognise His Benevolent Hand working for their emancipation. This is borne out by some of the instructions Hazrat Umar (*Razi Allahu ʻanhu*) sent to Hazrat Sa'ad bin Abi Waqqaas, the C-in-C, of the Arab fighting forces in Persia. They were as under :-

"Our secret of victory is our obedience to Allah. If we start disobeying Allah, as the Unbelievers do, we are at par with them and destiny will not move in our favour for the plain reason that in material equipment and numerical strength we stand no comparison with the enemy. We win against odds because we fight in His Glorious cause. But for His Help we would never win."

Likewise, in his first address to his people after assumption of office, Hazrat Umar (*Razi Allahu ʻanhu*), said

"I compare the Arab people to a camel who has the good sense to obey his driver. The duty of the driver it is to see that he is leading the camel on the right path. I assure you on oath that I shall lead you on the right path."

Hazrat Umar (*Razi Allahu ʻanhu*) was blessed with many qualities but his outstanding quality was that he was an expert at selecting the fittest available man for every job. Despite this, he seldom neglected to consult the intelligent among the Muslims and he always respected sincere opinion.

More difficult than the selection was the allocation of responsibilities to the selected personnel for the different departments of administration, and still more difficult was the effective supervision of the great dignitaries of administration. To overcome all these difficulties, Hazrat Umar had devised a method - -

To each officer, whatever his rank was given at the time of his appointment, a document incorporating therein his rights and obligations. It was binding on all officers to recite word by word, in a public gathering in the town of their posting, all the terms laid down in their order of appointment. By that easy contrivance the common people were at once acquainted with the

limitations beyond which their officers could not go without risking dismissal and dishonour

Moreover, at the time of his appointment, each officer was called upon to give a solemn pledge that (a) he would not put on dress made of fine cloth; (b) he would not eat of fine flour; (c) he would not keep a chamberlain at his door, and (d) he would never deny audience to a needy one

To provide effective deterrent against any chances of corruption, a list was prepared at the time of appointment of all the properties of an officer A copy of this list was carefully preserved in the State Records Office After recall from duty, every officer whose properties exceeded the catalogued items, was called upon to render an account thereof

Further, Hazrat Umar (***Razi Allahu ʿanhu***) had made it obligatory on every public servant, whatever his status, to be of the Haj Pilgrimage On the Hajj Day it was proclaimed publicly that any one having any grievance against any officer, would be heard If any officer was found guilty of misconduct, he was publicly punished

During the regime of Hazrat Umar (***Razi Allahu ʿanhu***) the Judiciary was separated from the Executive District courts were established in the administrative units of each province for the dispensation of justice in civil and criminal cases Here are the contents of a Circular issued to the Judges :-

"Administration of justice is an important duty of the government You Qazees (Judges) should treat all people alike in according free accessibility, patient hearing and dispensing of justice, so that the weak among them may not despair of equity and the influential may not build in vain hopes in you The burden of proof shall always lie on the complainant and the burden of oath on the defendant. Compromise between parties is permissible provided the terms of the compromise do not make lawful what Islamic law holds unlawful "

In the selection of Qazees (Judges), Hazrat Umar exercised extraordinary care He selected Qazees for their piety, erudition, intelligence, and power of decision The elite among the intelligentia, men like Zaid bin Saabit, Abdullah bin Massud, Qazi Shoraih, Jameel bin Al-Amr, Abu Maryam Hanafi, Salmaan bin Rabia 'Imraan bin Haseen, and Abu Qurrah Kindi (***Razi Allahu ʿanhum***) were appointed as Judges in different parts of the realm.

The reign of Hazrat Umar is renowned for wide diffusion of knowledge and expansion of education, which of course, was mostly religious in character.

For the effective preaching of Islam Hazrat Umar had adopted "fair example rather than fair knowledge" as the motto. His immaculate personal life, his disciplinary spirit in the general administration and his constant vitalization of the general body of Muslims had a tremendous part to play in the diffusion of Islamic thought and its cordial and spontaneous acceptance every where.

Since Qur-aan Majeed is the foundation of the Islamic Faith, Hazrat Umar had realised the need for wide dissemination of Quranic teachings It was at his instance that Qur-aan Majeed was carefully compiled in its final, lasting shape under the aegis of Hazrat Abu Bakr Siddique (***Razi Allahu ʿAnhu***)

When Hazrat Umar himself assumed the reins of administration, he got hundreds of schools opened in all his dominions for the explicit purpose of extensive and free teachings of Qur-aan Majeed.

(To be continued in next issue)

INVITATION TO ISLAM

(Continued from page 21)

Matter, to work on. The grand design of the Universe which Allah has planned and created, is the creation of His Own Will and Power, and this creation can be understood to have come into existence in the same way as the creation of a human mind. The only difference being that on account of the inherent weaknesses, limitations and imperfections of a human being, his mind can produce out of nothing only images which he alone can see, feel or be influenced by them, while the most Great Omniscient and Omnipotent Allah has caused by His Will the Universe which can be seen and felt by His creatures, and influences their conduct.

It should, therefore, leave no doubt in believing that when a temporal agent with his God-given faculties, is not dependent on outside matter for his imaginary creation, and nothing intervenes between such an agent and his performance, nothing can interfere between Allah the Master Planner, and His action He is the Beginner, Omnipotent and Eternal. The real Planner, Designer and Maker of this entire Universe is Allah, and it is the product only of His Own Power and Will.

The entire Universe was a non-entity One Divine pronouncement of KUN' (كُنْ) "Be", brought it into being This was an act of Allah which came about by His Power without Matter.

Islamic History

LOSSES AT UHUD AS AGAINST GAINS AT BADR

In the context of the losses suffered by the Muslims at Uhud, Allah draws a comparison with the gains achieved by them at Badr Qur-aan Majeed says

> **"If you have received a blow, then the unbelievers too have received a blow like it. We alternate such days among the people, so that Allah may know those who believe and out of you select witnesses (to it). Allah does not love the wrong-doers". (3:140)**

And again Qur-aan Majeed elucidates that Uhud was willed by Allah to put the believers to a severe test of faith and also to expose the hypocrites

> **"When a disaster befell you, though you had inflicted twice as much, you exclaimed: How is this? Say: That is due to your own doing. Surely Allah has power over all things. And what befell you on the day when the two armies met, was by Allah's command, so that He may know the true believers And that He may know the hypocrites."**
> **(3:165-167)**

The outcome of Badr and Uhud in contrast only goes to prove that patience and piety are essential to win a victory on the battlefield. Patience means to face every difficulty with fortitude Piety generates the spirit of righteousness in order to attain firmness of belief At the time of Badr, these virtues were prevailed widely. Hence a handful of Muslim fighters defeated a much more powerful enemy At Uhud, a group of the believers showed weakness in their belief and they did not come up to the high standard of patience and piety.

The result was a grievous loss. Uhud nevertheless did provide a training ground for the believers to inculcate in themselves full faith, to avoid greed, to obey the Holy Prophet (*Ṣallallahu 'alaihi wa sallam*), and above all to have trust in Almighty Allah No doubt the victory and triumph belong to Allah, but His help comes to those who are sincere, pious, and persevering

Chapter 67

Soo-ra-tul Mulk

(Continued from May 22, 1997 Issue)

19. Did they not see the birds above them spreading and folding (their wings); nothing holds them except the All-Comapssionate. Surely, every thing is in His view.

19. A wa lam ya-rau i-lat-tai-ri fau-qa-hum ṣaāf-faa-tinw-wa yaq-bidn. Maa yum-si-ku-hun-na il-lar-raḥ-maan; in-na-hoo bi-kul-li-shai-im-ba-ṣeer.

أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَٰٓفَّٰتٍ
وَيَقْبِضْنَ مَا يُمْسِكُهُنَّ إِلَّا
الرَّحْمَٰنُ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ ﴿١٩﴾

20. Or, who is he that is a host for you that can help you, apart from the All-Compassionate? The unbelievers are not but in delusion.

20. Am-man haa-zal-la-zee hu-wa jun-dul-la-kum yan-ṣu-ru-kum-min doo-nir-raḥ-maan. I-nil-kaa-fi-roo-na il-laa fee ghu-roor.

أَمَّنْ هَٰذَا الَّذِي هُوَ جُندٌ لَّكُمْ يَنصُرُكُم مِّن
دُونِ الرَّحْمَٰنِ إِنِ الْكَافِرُونَ إِلَّا فِي غُرُورٍ ﴿٢٠﴾

21. Or, who is he that can feed you, if He withheld His provision? But they (the unbelievers) are set in arrogance and aversion.

21. Am-man haa-zal-la-zee yar-ẓu-qu-kum in am-sa-ka riẓ-qah; bal-laj-joo fee 'u-tuw-winw-wa nu-foor.

أَمَّنْ هَٰذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ
رِزْقَهُ بَل لَّجُّوا فِي عُتُوٍّ وَنُفُورٍ ﴿٢١﴾

22 Is he who walks headlong upon his face better guided, or he who goes upright on a straight path?

22. A-fa-mainy-yam-shee mu-kib-ban 'a-laa waj-hi-hee ah-daa am-mainy-yam-shee sa-weey-yan 'a-laa ṣi-raa-ṭim-mus-ta-qeem.

أَفَمَن يَمْشِي مُكِبًّا عَلَىٰ وَجْهِهِ أَهْدَىٰ
أَمَّن يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٢٢﴾

23 Say : It is He Who created you, and made for you the ears, the eyes and the heart ; how little you thank Him!

23. Qul hu-wal-la-zee an-sha-a-kum wa ja-'a-la la-ku-mus-sam-'a wal-ab-ṣaa-ra wal-af-i-dah. Qa-lee-lam-maa tash- ku-roon.

قُلْ هُوَ الَّذِي أَنشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ
وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٢٣﴾

24. Say It is HE Who spread you on the earth, and towards Him you shall be gathered.

24. Qul hu-wal-la-zee za-ra-a-kum fil-ar-ḍi wa i-lai-hi tuḥ-sha-roon.

قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ
وَإِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾

25. And they say : When is this promise (to be fulfilled) if you are truthful?

25. Wa ya-qoo-loo-na ma-taa haa-zal-wa'-du in kun-tum ṣaa-di-qeen.

وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ
إِن كُنتُمْ صَادِقِينَ ﴿٢٥﴾

26. Say (O Prophet): Indeed, the knowledge (thereof) is (only) with Allah, and I am only a clear warner.	*26. Qul in-na-mal-'il-mu 'in-dal-laah wa in-na-māa a-na na-zee-rum-mu-been.*	قُلْ إِنَّمَا الْعِلْمُ عِندَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ ﴿٢٦﴾
27. But when they see it drawing near, grieved shall be the faces of those who disbelieved and it shall be said to them: This is what you used to call for.	*27. Fa-lam-maa ra-au-hu zul-fa-tan sēē-at wu-joo-hul-la-zee-na ka-fa-roo wa qee-la haa-zal-la-zee kun-tum bi-hee tad-da-'oon.*	فَلَمَّا رَأَوْهُ زُلْفَةً سِيئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَٰذَا الَّذِي كُنتُم بِهِ تَدَّعُونَ ﴿٢٧﴾
28. Say: Look here, whether Allah destroys me and those with me, or has mercy on us, yet who will protect the unbelievers from the painful torment?	*28. Qul a-ra-ai-tum in ah-la-ka-ni-yal-laa-hu wa mam-ma-'i-ya au ra-ḥi-ma-naa fa-mainy-yu-jee-rul-kaa-fi-ree-na min 'a-zaa-bin a-leem.*	قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكَنِيَ اللَّهُ وَمَن مَّعِيَ أَوْ رَحِمَنَا فَمَن يُجِيرُ الْكَافِرِينَ مِنْ عَذَابٍ أَلِيمٍ ﴿٢٨﴾
29. Say: He is the All-Compassionate, in Him do we believe and on Him do we rely; and you shall soon know who is in clear error.	*29. Qul hu-war-raḥ-maa-nu aa-man-naa bi-hee wa 'a-lai-hi ta-wak-kal-naa, fa-sa-ta'-la-moo-na man hu-wa fee ḍa-laa-lim-mu-been.*	قُلْ هُوَ الرَّحْمَٰنُ آمَنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ ﴿٢٩﴾
30. Say: Look here, if your water should sink down, then who would bring you running water?	*30. Qul a-ra-ai-tum in aṣ-ba-ḥa māā-u-kum ghau-ran fa-mainy-ya'-tee-kum bi-māā-im-ma-'een.*	قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَن يَأْتِيكُم بِمَاءٍ مَّعِينٍ ﴿٣٠﴾

COMMENTARY

Verses 19-22: In order to convince the infidels of His Ability and Power Allah invites their attention to the birds flying just over their heads some times spreading and sometimes folding their wings. Who supports them in the high skies and prevents them from falling down except Merciful Allah? It is Allah's mercy by virtue of which not only do these objects heavier than the air as these birds (also the aircraft) remain suspended in the air but they traverse through it with ease and at great speed. Allah Alone is the Observer and Watcher of all things.

Who is there except Allah who can help you against the host of your enemeis (or who is there for you who can help you against Merciful Allah)? None., of course! The repudiators of the Truth are only struggling under a delusion. Again, who is there to provide you with sustenance if Allah withholds from the provision which he bestows upon you day and night?

The example of these infidels is like one who walks head long groping on his face and there is one who walks erect on the straight path. The latter is indeed much better than the former.

Verses 23-27: When they are told that it is Allah, Who has multiplied them on the surface of the earth and

earth and that on the Day of Resurrection they will be gathered together, then instead of believing in the truth of this warning they express doubt about it and ask when will this promise be fulfilled? Allah asks the Holy Prophet (***Ṣallallahu ʿalaihi wa sallam***) to tell them that the knowledge of the destined time is with none but Allah and that he (***Ṣallallahu ʿalaihi wa sallam***) is only a plain warner. The Holy Qur-aan abounds in Verses which furnish the same answer. (Refer to 7:187, 31:34, 33:63, and 79:42-43). After death when they rise up on the Day of Resurrection they shall behold with their own eyes and close at hand that Day against which they had been warned by their messengers in their worldly lives, their faces will become grieved.

Verses 28-30 : In these Verses Allah advises His Prophet (***Ṣallallahu ʿalaihi wa sallam***) to tell the infidels : Do you see that if Allah were to destroy me and those with me, or He conferred His Mercy on us, who can rescue the unbelievers from a grievious punishment?

He is the Most Merciful in Whom we have believed and in Whom we have placed our trust. Soon shall you come to know which of the two parties is in manifest error Say : If your water gets down suddenly deeper in the bottom of the earth, who can supply you with clear flowing water to drink? Indeed none, except Allah

وَاللّٰهُ اَعْلَمُ بِالصَّوَابِ

And Allah best knows what is right.

Morals to Learn From this Soo-rah

1 All should put in blind faith in the Sovereignty and Omnipotence of Allah and be anxious at all times to protect their **Faith** from the seduction of **Satan.**

2. All should make it a point to recite this **Soo-rah** daily at bed-time to reap its blessings and virtues.

Completed

AL-HADITH

Narrated Abu Huraira (***Razi Allahu ʿanhu***)· Allah's Apostle (***Ṣallallahu ʿalaihi wa sallam***) said, "Allah's Hand is full, and (Its fullness) is not affected by the continuous spending, day and night." He also said, "Do you see what He has spent since He created the **Heavens** and the **Earth**? Yet all that has not decreased what is in His Hand". He also said, "**His Throne** is over the water and in His other Hand is the balance (of justice) and He raises and lowers (whomever He will) "

Narrated 'Abdullah (***Razi Allahu ʿanhu***) A Jew came to the Prophet (***Ṣallallahu ʿalaihi wa sallam***) and said, "O Muhammad! Allah will hold the heavens on a Finger, and the mountains on a Finger, and the trees on a Finger, and all the creation on a Finger and then He will say, 'I am the King ' "On that Allah's Apostle (***Sallallahu ʿalaihi wa sallam***) smiled till his premolar teeth became visible, and then recited .-

"***AND THEY DO NOT ESTEEM ALLAH AS IS HIS RIGHT TO BE ESTEEMED***" (39·67)

'Abdullah added · Allah's Apostle (***Ṣallallahu ʿalaihi wa sallam***) smiled (at the Jew's statement) expressing his wonder and belief in what was said.

AN EARNEST APPEAL TO OUR RESPECTED READERS

This bi-monthly and bi-lingual Journal, Al-Yaqeen International, was founded about forty-five years ago. As our readers are well aware, with their monetary and moral cooperation and by the infinite mercy of Almighty Allah the Journal has, ever since its inception, been serving the cause of Islam and spreading the heavenly message of the Holy Qur-aan and the Sunnat throughout the world continuously.

As is also well known, we did not encumber the pages of the Journal with advertisements. This was simply to keep ourselves aloof from any vestiges of monetary considerations.

We, however, now find ourselves in a blind lane, not knowing how to get out of it. The costs of printing charges and printing materials as also postal charges have gone up manifolds. We are, therefore, left with no alternative but to appeal to our readers to come to our rescue in order to enable us to keep the candle of Divine light burning.

They can help us by trying to increase the number of the readers by introducing the journal to their friends and relatives and by inducing them to subscribe to the Journal. Those who are receiving the Journal as free gift may also strain a bit their pockets to become paying subscribers, so that the candle of spiritual light may keep burning with a steady flame, unaffected by the stormy winds of 'Kufr' and 'Ilhad.

May Allah guide us all on to the path of Islam and keep us firm thereon.

Some Haves and Have — Nots Picked Up From the Holy Qur'an

We quote below sayings of Qur'an Majeed for the guidance of our Readers, who it is believed, shall take lessons from them and try to adjust themselves.

I. Almighty Allah is with those who —

(a) Patiently persevere-(2-149 & 153; 8-46 & 66).

(b) Restrain themselves-(2-194 & 153; 8-46 & 66).

(c) Believe (in Him)-(8-19).

(d) Establish regular prayers and practise regular charity-(5-13).

II. Almighty Allah bestows His love upon those who —

(a) Do good-(2-195, 3-134 & 148).

(b) Keep themselves pure and clean-(2-222, 9-108).

(c) Act right-(3-76, 9-4 & 7)

(d) Put their trust in (Him)-(3-159).

III. Almighty Allah does not love —

(a) The transgressors-(2-190)

(b) The ungrateful and the wicked-(2-276).

(c) The arrogant and the vain-glorious-(6-36; 16-23).

(d) The treacherous-(8-58).

(e) Those who reject Faith-(3-32).

(f) Those who do wrong-(3-57 & 140).

(g) Those given to excesses-(5-90).

(h) Those who trespess the bounds (of Allah)-(7-55)

(i) Those who make mischief-(10-81).

(j) That the evil should be noised about-(4-148).

AL-HADIS: Hazrat Ayeshah *(Razi Allahu 'anha)* reported that a Jewess went to her and narrated the punishment of the grave. She said to her: May Allah give you protection from the punishment of the grave. Hazrat Ayesha *(Razi Allahu 'anha)* asked the Apostle of Allah about the punishment of the grave. "Yes" he said, "the punishment of the grave is a fact." Hazrat Ayesha said: I did never see the Prophet say a prayer afterwards except that he sought refuge to Allah from the punishment of the grave. — (Agreed)

AL-HADIS: Hazrat Anas *(Razi Allahu 'anhu)* reported that the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* said: Verily charity appeases wrath of the Lord and removes pangs of death. — Tirmizi.

AL-HADIS: Abu Hurairah *(Razi Allahu 'anhu)* reported that the Holy Prophet *(Sallallahu 'alaihi wasallam)* visited the grave of his mother and wept and caused those around him to weep He said: I sought permission of my Lord to seek forgiveness for her, but He did not give me permission; and I sought His permission to visit her grave, and He gave me permission. So visit the graves, for they remind death — (Muslim).

بمقدار قرب المسلم من الإسلام يكون كمال شخصيته :

(متبع من العدد السابق)

معارج الكمال ، ويصونه من النزق والتخبط ، ويحميه من التردى والانحطاط . فمن تمسك بالإسلام فاز ونجا ، ومن انحرف عنه ضل وغوى .

« تركت فيكم ما إن تمسكتم به لن تضلوا بعدى أبدا كتاب الله وسنتى » .

والإنسان لما كان مرتبطا بالمجتمع الذى يعيش فيه . فقد حرص الإسلام على تهيئته ليكون عضوا نافعا ، وقلبا نابضا بالخير : دافقا بالحق ، فياضا بالعطاء ، فما استحق أن يولد من عاش لنفسه فقط ، ومن لم يهتم بأمر المسلمين فليس منهم :

لا يؤمن أحدكم حتى يحب لأخيه ما يحب لنفسه » .

ومن هنا نرى أن الأخلاق ثمرة الإيمان . . . ولقد تبلور ذلك بوضوح وجلاء من قول المصطفى عليه الصلاة والسلام :

« إن من أحبكم وأقربكم منى مجلسا يوم القيامة : أحاسنكم أخلاقا ، الموطأون أكنافا ، الذين يألفون ويؤلفون» .

وإذا كان إنحراف الإنسان عن هذا الدين الحنيف يجعله بعيدا نائيا عن الصراط السوى ، كما أشار إلى ذلك الحديث الشريف :

« أربع من كن فيه كان منافقا خالصا ، ومن كان فيه واحدة منهن كان فيه خصلة من نفاق :

إذا حدث كذب ، وإذا وعد أخلف ، وإذا أؤتمن خان » .

فكذلك اتصاله واتصافه بالإسلام يجعله وثيق الصلة بدينه ، قوى الرابطة بمبادئه السامية المقدسة . وهنا تتكامل شخصية المسلم الذى يعب من مناهل الطهر والنقاء والصفاء ، ويكون مثلا حيا للقيم الرفيعة . والشيم العالية الكريمة ، فيقابل التجاوز بالابتسام ، والتحامل بالصفح ، والإساءة بالعفو . ويتحول إلى لمسة حانية ، ويد ناعمة . فيمنح الوجود ، أسمى ما فى الوجود .

ولأن إسلامه يحتم عليه أن يكون عزيزا أبيا ، لا يقبل الضيم ، ولا يرتضى لكرامته الذل والهوان ، فلا يأبه لرأس تشمخ غرورا ، أو منكب يترنح خيلاء ، أو قامة تتمطى كبرياء :

ولا تمش فى الأرض مرحا إنك لن تخرق الأرض ولن تبلغ الجبال طولا » .

(الاسراء : ٣٧)

ولا تصعر خدك للناس ولا تمش فى الأرض مرحا إن الله لا يحب كل مختال فخور ، أوقصد فى مشيك وأغضض من صوتك إن أنكر الأصوات لصوت الحمير» .

(لقمان : ١٩)

فكرامة الإنسان تنبثق من إسلامه • وعزته تنبع من دينه وتقواه :

فلله العزة ولرسوله وللمؤمنين » . وبالله التوفيق .

(بتصرف مجلة منبر الاسلام)

وفقنا الله لما يحب ويرضى

يارب صل وسلم دائما أبدا على حبيبك خير الخلق كلهم
هو الحبيب الذى ترجى شفاعته لكل هول من الأهوال مقتحم

المرأة والحجـــاب

حجاب المرأة وعدم اختلاطها بالرجال غير المحارم وعدم التكشف امام الأجانب عنها كل ذلك واجب من واجباتها فى شرع الاسلام، وهو فضيلة لها وتكريم لقدرها لدى الفكر الصائب والعرف الصحيح،وأية فضيلة اوكرامة فيما صارت اليه المرأة الاوربية ومن سار فى ركابها من المسلمات فى ذلك السفور الفاضح والتكشف الناتن .

ولو فكرت المرأة العاقلة الشريفة الطاهرة فى أمرها لما سمحت لنفسها ولا دعت من سواها الى ذلك التردى والانحطاط ولكن غلبت على الناس نفوسهم وفتنوا بالتقليد ، دون ان يكون لهم رأى اونظر الى العواقب وما وصل اليه غيرهم من الخزى والعار .

ان الاحصاءات التى أجريت فى الولايات المتحدة واوربا للفتيات فى الجامعات والمدارس وفى دوائر العمل والعمال ، كانت نتائجها مما يندى لها الجبين ، جبين كل ذى شرف اوضمير او ذرة من دين . . . وما كان ذلك الا بسبب السفور .

دعاة السفور: لم يكتف دعاة السفور بما وصلت ساؤهم اليه من الخزى والعار ولكنهم تهجموا على العفيفات المصونات المحصنات فاتهموهن بالتأخر والتزمت والجمود والتخلف فى هذه الحياة .

وهكذا اصبح المعروف لديهم منكرا والمنكر معروفا، وقد فتن ابدعوتهم الخادعة كثير من الرجال والنساء ، وأخذوا يرددون مزاعمهم باسم تحرير المرأة وما هو بتحرير ، وانما هو اخراج لها مما هى فيه من الشرف والفضيلة والعفاف .

هذا واكبر دليل على اهمية حجاب المرأة المسلمة ليس فيما جاء فى السطور المتقدمة اعلاه من حيث صيانة شرفها وكرامتها من وجهة نظر المصالح الدنياوية . وانما هو ما جاء فى القرآن الكريم من قبل الله تعالى الذى يعلم حقيقة وعواقب كل شئ فأمر النساء بالحفاظ على عزتهن ووقارهن :

يا ايها النبى قل لازواجك وبناتك ونساء المؤمنين يدنين عليهن من جلابيبهن ، ذلك ادنى ان يعرفن فلا يؤذين ، وكان الله غفورا رحيما . (الاحزاب : ٥٩)

فعلى المرأة المسلمة ان لا تنظر الى اختها الاوربية بل تنظر دائما الى احكام ربها الذى يعلم مصالحها المادية والمعنوية عنده والكفالة بكل فلاح وخير .

ويقول ابو بكر : أيها الناس أياكم والكذب فأن الكذب مجانب للايمان وفى لفظ لابن جرير عنه (والله لتأمرن بالمعروف ولتنهون عن المنكر أو ليعمنكم الله بعقابه)

وروى الترمزى بسنده عن حذيفة ابن اليمان عن النبى ﷺ قال : والذى نفسى بيده لتأمرن بالمعروف ولتنهون عن المنكر أو ليوشكن الله أن يبعث عليكم عقابا منه ثم تدعونه فلا يستجاب لكم

وروى ابو عيسى الترمذى بسنده عن أبى أمية الشعبانى الدمشقى واسمه يحمد قال أتيت أبا ثعلبة الخشنى وهو صحابى مشهور بكنيته، فقلت له كيف تصنع فى هذه الاية؟

قال أية آية ؟ قلت قول الله تعالى (يأيها الذين امنوا لايضركم من ضل اذا اهتديتم) قال أما والله لقد سألت عنها رسول الله ﷺ فقال ائتمروا بالمعروف وتناهوا عن المنكر حتى اذا رأيتم شحا مطاعا وهوى متبعا ودنيا مؤثرة واعجاب كل ذى رأى برأيه فعليك خاصة نفسك ودع العوام فأن من ورائكم اياما الصابر فيهن مثل القابض على الجمر للعامل فيهن مثل اجر خمسين رجلا يعملون كعملكم) . . . وقد دلت الآيات القرآنية والاحاديث المتكاثرة على وجوب الامر بالمعروف والنهى عن المنكر وجوبا محتما ، فتحمل هذه الاية على من لايقدر على القيام بواجب الأمر بالمعروف والنهى عن المنكر أو يخشى على نفسه ان يحل به مايضره ضررا يسوغ له معه الترك

وأخرج ابن جرير عن أبن عمر انه قال فى هذه الاية انها لاقوام يجيئون من بعدنا ان قالوا لم يقبل منهم .

وأخرج ابن جرير ايضا عن جبيربن نفير قال . كنت فى حلقة فيها أصحاب النبى ﷺ وانى لأصغر القوم ، فتذاكروا الأمر بالمعروف والنهى عن المنكر فقلت ، اليس الله يقول : عليكم أنفسكم ؟ فاقبلوا على بلسان واحد فقالوا انتزع آية من القران لا تعرفها ولاتدرى ماتاويلها ؟ حتى تمنيت انى لم اكن تكلمت ، ثم اقبلوا يتحدثون فلما حضر قيامهم قالوا : انك غلام حدث السن ، وانك نزعت اية ماندرى ماهى ؟ وعسى ان تدرك ذلك الزمان : اذا رايت شحا مطاعا وهوى متبعا واعجاب كل ذى رأى برأيه فعليك بنفسك لايضرك من ضل اذا اهتديت .

وتلا الحسن هذه الآية فقال الحمد لله بها : الحمد لله عليها ماكان مؤمن فيما مضى ولا مؤمن فيما بقى الا الى جنبه منافق يكره عمله

وقال سعيد بن المسيب . اذا أمرت بالمعروف ونهيت عن المنكر فلا يضرك من ضل اذا أهتديت .

وقيل لابن عمر لوجلست فى هذه الايام فلم تامر ولم تنه فان الله قال . (عليكم انفسكم لايضركم من ضل اذا اهتديتم) فقال ابن عمر انها ليست لى ولا لأصحابى لأن رسول الله ﷺ قال : (الا فليبلغ الشاهد الغائب) فكنا الشهود وأنتم الغيب ولكن هذه الاية لأقوام يجيئون من بعدنا ان قالوا لم يقبل منهم

وروى احمد وابو داود ان رسول الله ﷺ قال . مامن قوم يعملون بالمعاصى وفيهم رجل اعزمنهم وامنع لا يغيره الا عمهم الله بعقاب أو أوصابهم العقاب)

ويقول حذيفه بن اليمان : لتأمرن بالمعروف ولتنهون عن المنكر ولتحاضدن على الخير أو ليسحتكم الله جميعا بعذاب ، أو ليؤمرن عليكم شراركم ، ثم يدعوا خياركم فلا يستجاب لهم .

وعلينا اصلاح أنفسنا والقيام بواجب الامر بالمعروف والنهى عن المنكر حتى يرفع الله عنا السوء .

د عبد المنعم السيد نجم

بسم الله الرحمن الرحيم

بلغ العلى بكماله ... كشف الدجى بجماله

حسنت جميع خصاله ... صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك ه

اصـــلاح النفس واجـــب

اليد واللسان والقلب أدوات سنها الرسول الكريم ﷺ للقضاء على المنكر واحقاق الحق حفاظا على موازين المجتمع وسعيا لتقدمه رفعته على أسس راسخة ومبادىء قويمة جاء بها الدين الاسلامي الحنيف .

ولكى يتم اصلاح المجتمع لابد من اصلاح أفراده أولا ولا يتم اصلاح الفرد الا بوازع داخلي ضميره الذى لايرجوه الا الايمان بالله بداية كل صلاح وفلاح وخير للفرد وللمجتمع .

يقول الله تعالى : (يأيها الذين امنوا لايضركم من ضل اذا اهتديتم الى الله مرجعكم جميعا فينبئكم بما كنتم تعملون . . .) . (المائده ١٠٥)

يقول الله تعالى آمرا عباده المؤمنين أن يصلحوا أنفسهم ويفعلوا الخير بجهدهم وطاقتهم ويخبرهم أنه من أصلح أمره وعالج عيوبه وأدى الواجب لايضره فساد من فسد من الناس سواء أكان قريبا منه أو بعيدا ، ومعنى عليكم أنفسكم الزموا أنفسكم وأحفظوها كما تقول : عليك زيدا : أى الزمه .

لايضركم : معناه لايضركم ضلال من ضل من الناس اذا اهتديتم للحق أنتم فى أنفسكم ، فاجتهدوا فى اصلاحها وكمالها والزامها سلوك الصراط المستقيم .

يقول ابن عباس فى تفسير هذه الاية يقول الله تعالى : اذا ما العبد أطاعنى فيما أمرته به من الحلال ونهيته عنه من الحرام فلا يضره من ضل بعده ، اذا عمل بما أمرته به .

وقوله : الى الله مرجعكم جميعا فينبئكم بما كنتم تعملون تنبيه وتحذير للعبد يعنى فيجازى كل عامل بعمله ان خيرا فخير وان شرا فشر لأن مالكم يوم القيامة واجتماعكم بين يدى الله .

وليس فى الآية دليل على ترك الأمر بالمعروف والنهى عن المنكر ، اذا كان فعل ذلك ممكنا . وقد قال الامام أحمد بسنده عن قيس بن ابى حازم قال : قام ابو بكر رضي الله عنه فحمد الله وأثنى عليه ثم قال : أيها الناس انكم تقرءون هذه الاية : (يأيها الذين أمنوا عليكم أنفسكم) وانكم تضعونها فى غير موضعها وانى سمعت رسول الله ﷺ يقول : ان الناس اذا رأوا المنكر ولا يغيرونه يوشك الله عز وجل أن يعمهم بعقابه .

اصلاح النفس واجب :

— من اصلح أمره وعالج عيوبه وأدى الواجب لا يضره فساد . .

— ان الناس اذا راوا المنكر ولا يغيرونه يوشك الله عز وجل أن يعمهم بعقابه .

المرأة والحجـــاب :

— على المرأة المسلمة ان لا تنظر الى أختها الاوربية بل تنظر دائما الى أحكام ربها . . .

بمقدار قرب المسلم من الإسلام

يكون كمال شخصيته :

— لا يؤمن احدكم حتى يحب لأخيه ما يحب لنفسه .

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BY Maulana Tufail Ahmed Farooqi Quadri Mujaddidi, *Rahmatullah 'Alaihi*

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Bis-mil- laa- hir- rah- maa nir- ra- heem.
In the name of Allah, theAll Compassionate, the Most Merciful

QUR-AAN AND SUNNAH

Indeed, the Best **Word** is the **Word** of **Allah** (i e. **Qur-aan-e-Majeed**) and the Best Guidance **is Sunnah** of the **Holy Prophet Muhammad** (***Sallallahu-'alaihi-wa-sallam***). And the Best deeds are those declared definite and imperative (according to Qur-aan and Sunnah). And the Worst deeds are those invented by man himself (as part of **Religion**) and all such self-invented formulations are Innovations (***Bid-'at***) and every Innovation (***Bid-'at***) leads a man to **Eternal Hell-Fire.**

And who is more excellent in speech than the one who calls towards Allah while he himself does righteous deeds and says: Admittedly I am from the obedient ones (*Muslims*). **(Al-Qur-aan 41:33)**

Explanatory Note:-

Whoever invites people towards Allah deserves great honour and is worthy of being listned to. His words are held in the highest esteem as evidenced below:-

(a) That he calls people to Allah (the 'Truth of Allah') without involving his 'self', in any way.

(b) Every deed of his is based on Righteousness showing no divergence between his preaching and his conduct (i.e. his own words and actions), and

(c) He asserts himself as a Muslim, meaning that he associates himself with the 'Will of Allah', as if he is the full embodiment of Islam, as ordained by Him (Allah) and adopted by His Prophet Muhammad (Sallallahu-'alaihi-wa-sallam).

Bis-mil-laa-hir-rah-maa-nir-ra-heem

In the name of Allah, the All-Compassionate, the Most Merciful

THE PROPHET OF MERCY

(SALLALLAHU `ALAIHI WA SALLAM)

وَمَآ أَرْسَلْنَٰكَ إِلَّا رَحْمَةً لِّلْعَٰلَمِينَ

"And We have not sent you, but as a mercy for all the worlds." (21:107)

The auspicious month of Rabi-ul-Awwal is graced by the occasion and celebrations throughout the Muslim world with the birth of Hazrat Muhammad (*Sallallahu 'alaihi wa sallam*) over 1400 years ago. His birth is a gift to the humanity from the Almighty Allah to free human beings from the bondages of idolatory, prejudices and discriminations of all sorts.

He started to clean his own house by inviting his own kinsmen and relatives to accept Islam which stood for pragmatism in human behaviour. His mission was to inculcate among his followers the spirit of equality of all human beings without discriminations of colour, creed or race.

A human being is put on the highest pedestal of being a vicegerent of Allah on the earth. So much so the human being`s own creation is told to be on Allah's own creation. In this way a sense of pride is inculcatd among the ordinary man. For this reason the Prophet *(Sallallahu 'alaihi wa sallam)* is called the "*Mercy Personified*".

His message, as conveyed through Holy Qur-aan and through his Sunnah, is a guiding light to the humanity. This message is good for all times to come which is very lucid and clear without ambiguities.

Man is made responsible for whatever actions, good or bad, he is doing in this world. There is no place for expiation. Nobody can take the burden of sins committed by others. Man's actions are judged on the altar of sincerity of purpose

If one transgresses or omits in the observance of duties and obligations, as ordained by Allah, the society is not allowed to punish him. His punishment or forgiveness is from Allah alone in the Hereafter. However, if one infringes into the rights of other human beings then society punishes him. Forgiveness is only from the person who has been wronged.

Any individual, howsoever pious or godly, can not have the authority to issue a certificate of innocence for the wrong doer. It is only the direct act of repentence before Allah beseeching His mercy which guarantees forgiveness. This act of repentence presented humbly is most favoured and appreciated by Allah. He likes the worshippers who feel themselves censured before Allah especially in Prayers.

The Propeht *(Sallallahu 'aliahi wa sallam)* suffered greatly at the hands of infidels. Some of them were his own kinsmen. His mission was entirely based upon mercy towards humanity at large therefore he always prayed for them. The traditional haughtiness of the Arabs prompted them to put heavy odds in his mission of the propagation of faith.. His followers were tortured, bullied and humiliated . He himslef suffered with bodily injuries and humiliated in public places.

The atrocities increased so much that he made a decision to migrate at last to Madinah, which is situated more than 400 miles away from Makkah.. This invitation to migrate to Madinah was extended by some people

form Khazraj tribe, who had accepted Islam. He gained strength there and called upon the Makkan infidels not to put hindrances in the propagation of Islam. The infidels were bent upon the will to eliminate Islam.

To save the virtuous from the evil-doers the infidels were challenged in the battlefield. They were told to accept Islam or pay homage to the Islamic state or else test their strength in the battle-field. The Muslims were, though less in numbers came out successful in two decisive wars. The third was never fought but Allah made Muslims to enter into Khana-e-Ka'ba triumphantly.

At the time of entry into the precints of Makkah Hazrat Muhammad (Sallallahu'aliahi wa sallam) declared that whoever took refuge into the house of Abu Sufian (the bitterest enemy of Islam) will be spared. In this way he proved himself to be a "*Mercy Personified*".

Moreover, his mission was carried out for the larger good of humanity. To strive militarily in this mission was the greatest of all virtues. It was not a mission of expansion of an empire or to gain riches but a mission undertaken to get rid of mischief mongers and evil doers.

If an infidel is killed in the battlefield it is not on account of any personal vengeance. Neither it is done to get riches but purely to remove hurdles from the path of a mission to cure the humanity from the affliction of ignorance, intolerance and discrimination.

In this connection the act of Hazrat Ali *(Karmallahu Wajhu)* to spare the infidel, the moment he spat on his face during the heat of battle, was indicative of the fact that if the infidel would have been slained then this act would have been doubted to avenge a personal insult. It goes to prove that (جہاد) Jehad with sword was purely an act of removal of hurdles from the path of propagation of Islam. To save the innocent from the designs of evil doers is the greatest virtue.

Now the Muslim Ummah is submerged into the quagmire of petty disputes about the interpretation of social doctrines enunciated by the early thinkers. The Ummah has lost the true spirit of Islam. This spirit lies in the fact that Muslims should devote their energies in the propagation of Islam. If hurdles are put by infidels in the fulfilment of this mission Jehad is waged.

The western countries have embarked upon neocolonialism of subjugating the third world. Majority of the people in this third world is comprised of Muslims. It is now incumbent upon the Ummah to rein in their forces and frustrate the designs of these evil forces.

Humanity is compartmentalised into Haves and Have Nots. Ninety per cent of the world's wealth is concentrated into the one fourth of the total humanity. Ignorance, desease and death is the fate of teeming millions. We Muslims have bequeathed the mission of mercy as enunciated by the Propeht of Mercy *(Sallallahu 'alaihi wa sallam)*. On this blissful birth anniversary let us make a resolve to follow in the footstpes of Holy Propeht (Sallallahu'alaihi wa sallam) and follow the injunctions of Holy Qur-aan:

"Muhammad is the messenger of Allah ; and those who are with him are severe(in attitude) against the unbelievers and compassionate among themselves. You(O Prophet) will see them bowing,prostrating; seeking bounty from Allah and His pleasure,..." (48:29)

Islamic Jurisprudence

MARRIAGE IN ISLAM

SELECTION OF LIFE PARTNER IN THE RIGHT SENSE-II

Dower and Dowry

Dowry is the property which a woman brings to her husband at marriage. It is quite different from dower which is a payment made by the bridegroom to her bride in terms of the contract of marriage. Dower has a legal sanction. It is enjoined in Qur-aan Majeed to pay it.

"And give women their dowries willingly. But if they are pleased to allow any part of it, then enjoy it with pleasure." (4:4).

Dowry is the free gift given by the parents to their daughter at the time of her marriage. Dowry may be given in the form of utensils, furniture, ornaments or clothes. The idea behind dowry is to help the newly formed family to set up home of their own.

Dowry has no legal requirements in Islam There is no injunction in Qur-aan Majeed about it. It depends upon the sweet will as well as the capability of the parents of the girl to give dowry or not

In our time the problem of giving dowry has become very serious because people have started thinking about it differently. The would be bridegroom demands it as a matter of right. Mostly such demands are too excessive. The parents of the girl might not afford to meet them The result, some-time, is that marriage of their girl does not take place. There are many girls in our society who have passed the blooming years of their lives as their parents wait idly for their rightful consort.

Some parents, for fear of their daughter being neglected by her prospective husband, try to meet his demands despite their meagre resources They are burdened in debt on this account. For that reason dowry has become a curse today. There are others who bestow dowry lavishly to display in public eye their wealth and status

EVIL PRACTICE

There is in vogue an evil practice among the feudal class of Muslims that they give heavy dowry to their daughters at the time of their marriage and in consequence deprive them of the share of inheritance from their property. This is against the injunction of Qur-aan Majeed which says: :

"There is a share for men in what the parents and the kindered leave, and a share for women in what the parents and the kindered leave, be it little are much. The share (of each) is prescribed as an obligation." (Al-Qur-aan 4:7)

"Allah directs you concerning (The inheritance of) your children: (The share) of the male is equivalent to be share of two females. And if there are only females, more than two then for them the share is two-thirds of what he left; and if there is only one female, then for her (the share) is half (of it)..... This apportionment has been made by Allah, (and) indeed Allah is All-Knowing, All-Wise." (4:11)

Dowry is not a religious obligation. People seem to have given it sanctity becuase the Holy Prophet Muhammad (***Sallallahu 'alaihi wa sallam***) had given dowry to his duaghter, Hazrat Fatimah (*Razi Allahu anha*), at the time of her marriage. However, there is a vast difference between the dowry given by the Holy Prophet Muhammad (***Sallallahu 'alaihi wa sallam***) and the one extorted from the parents of the girl to-day. The dowry gifted to Hazrat Fatimah (***Razi Allaha 'Anha***) consisted of the utility articles of daily use, such as a mattress, a cot, a grindstone, and a water-bag.

These items show the reader that the dowry provided to Hazrat Ali and Hazrat Fatimah met the basic needs of a newly wedded couple. It was gifted out of necessity. The bridegrooom, Hazrat Ali (***Karramallah Wajhu***) was not an afflunet person. He even had not the money to pay dower money or meet the expenses of his marriage. He had no house of his own. It was a rented house in which he brought his wife, Hazrat Fatimah (***Razi Allah 'anhaa***), to live in.

(To be contd. on page 13)

MODERN SCIENTIFIC DEVELOPMENTS AND QUR-AANIC TESTIMONY THEREOF

The first scientific thoughts in the west emerged from Greek philosophy. The basis of this philosophy is the negation of Allah as the source of all knowledge.On the contrary, a movement started by Church stood for negation of pragmatism and reasoning The Biblical obscurantism had its own interpretation of the creation of the universe and all living objects. In this connection Galeleo's undaunted stand that the sun is static and the earth revolved around it, even after the pressure exerted by the clergy by declaring him an apostate, was the part of history. He was made to take back his words Galeleo said afterwards that whatever was the judgement of the council but the earth would continue to rotate around the sun.

Recently, the Jewish grand ecclesiastical council, had to delete a prayer from "Old Testament" wherein the Prophet Moses *('alaihis salaam)* was purported to have said in the suplications that God would keep clean the hearts of Bani Israel as he kept clean the surface of the moon from the dirty footsteps of the man. Such type of idionacracies are never found in Holy Qur-aan, and would never be found, because it is the word of Allah. Both the old and the new Testaments have been altered by their own adherents. The word of Allah would remain good for all times to come. So much so the injunctions contained in Holy Qur-aan prompted early Muslims to take full advantage of devoting themselves in the field of search and research of Allah's creations.

It has repeatedly been enjoined upon the believers to ponder over all Allah's creations. Likewise Hazrat Muhammad *(Sallallahu 'alaihi wa sallam)* wanted his Ummah to devote their energies to serve humanity by probing into the creation of all animate and inanimate objects. He did not want his followers to indulge into petty squabblings of ideological threadbarings. The end result of such injunctions resulted into setting forth basis for scientific knowledge. Even to-day all scientific researchers, whether they are in the field of medicines, surgery or mechanics do follow the principles laid down by early Muslim thinkers.

Holy Qur-aan lays down four basic principles, which in turn are subejct to unwavering faith of the believers in Allah's quality of being the Creator and Nourisher :

1 It enjoins upon the followers to probe into the characteristics of all material beings, whether they are stellar bodies or natural phenomena of earthly objects. How the stellar bodies are static above in the sky ? How deep craters were filled with water and seas were formed ? How the mountains were made nails to keep the earth's balance ? How the clouds were formed out of the seas and caused rains to regenerate the parched earth? How the water was made the source of all living things ? These are all the thought provoking invocations. The human body itself is a representative presentation of the exact proportion of solid material and watery components of the world.

Time and again it is stressed vehemently in Holy Qur-aan to study into the niceties of Allah's creations. This sort of study resutled into evolution of science of Physics

2. Holy Qur-aan also mentions about how seeds are sown and the tiny plants sprout from the earth. It also mentions about the harvest of different qualities. The multi coloured phenomena of flowers adorn the earth. It mentions how living things are conceived due to natural process, until they are born and reach to the maturity and finally die out This is a pointer to the fact that the believers should probe into the scientific and logical explanations of Allah's creations. To study these happenings Biological, Botanical and Genetic Sciences came into being.

3. Holy Qur-aan gives an exmaple of the birds how they keep themselves aloft in the air. It is a pointer to ponder over aerodynamics and mechanics.

4. The necessity of

sending prophets from time to time to guide humanity, and their mission to preach unity of Godhead, was necessary becuase the human beings were awed with Allah's creations. Some deified the fire. Some deified the sun. Some deified snakes, and some deified even the cow. These deifications were averse to Allah. They were actually made to serve the humanity. Man is placed on the highest pedestal of being vicegerent to Him on the earth It is said in Holy Qur-aan that the man's self is as per Allah's ownself. It preaches that there is no place for expiation, but the followers are enjoined not to transgress the commands of Allah. The concept of sin, as understood by non-believers, is never found in Holy Qur-aan Man is not the product of first sin what he has to do is simply to observe regularity in Sala'at. Pay alms, and devote his inborn qualities for the propagation of faith By following these golden principles an indiviudal purifies his soul and becomes a guiding light to others In the eyes of Allah human soul is purified one and he is made to render righteousness If one is not fulfilling this obligation then he transgresses It can be understood with an example that if you put off light darkness prevails In this way if a man is not engaged in right thoughts and right actions then he is misled

A humble effort is made in this article to show to the Ummah to seek the lost legacy of search and research This Ummah has been submerged into the mire of ideolgical squabblings. No doubt, probing into the social problems have got their own importance but now the need of the hour is to inculcate into our budding younger generations to devote themselves wholeheartedly into the field of scientific culture. It is time now that we should shed the shibboleth of obscurantism and devote our energies towards the advancement of science and technology. The entire Muslim world is now subservient to the West. We lack in the will for advancement We have developed a tendency to depend entirely on the imported and finished goods from abroad. The beginning, howsoever small humble towards the achievement of this goal, would ameliorate our widespread hunger, disease, illiteracy and we would get rid of so called fundamentalism or Mullaism Holy Qur-aan is our guiding light We should not use *Verses* for the cure of some disease, neither it is to be recited to ward off some "Jadoo" or Voodoism Holy Qur-aan is a complete code of life and a guide to the intelligent people to ordain their lives according to the golden injunctions contianed therein.

Rasulullah's (Sallallahu 'alaihi wa sallam) Turban

Hazrat Ibn Umar (*Razi Allahu 'anhu*) reported that whenever the Messenger of Allah (*Sallallahu 'alaihi wa sallam*) put on turban he allowed his turban to flow between his shoulders Rasulullah (*Sallallahu 'alaihi wa sallam*) said "You should put on turbans because they are the signs of the angels. and allow them to hang behind your backs." **(Tirmizi)**

Marriage in Islam

(Continued from Page-11)

He had to sell his armour which the Holy Prophet Muhammad (*Sallallahu aliahi wa sallam*) had himself bestowed upon him. The large paraphernalia generally given to the girl of today cannot be compared with the dowry of Hazrat Fatimah *(Razi Allahu 'Anha)*.

It may clearly be understood by every boy and every girl of to-day who are planning marriage that they are not superior to Hazrat Ali and Hazrat Fatimah *(Razi Allahu 'anhuma)*. They should, therefore, discourage to be provided large scale dowry as a pre-requisite of marriage. To curb the social evil of extracting or exhibiting exorbitant dowry, governmental meansures have been taken in Pakistan. Even otherwise, Islam likes moderation

The well-known saying of the Holy Prophet Muhammad (Sallallahu aliahi wa sallam) is as follows.-

"Moderation in affairs is the best of all " (Sha'b-al-Imaan).

Al-Hadis

Narrated Abu Sa'id Al-Khudri (Razi Allahu Anhu): The Prophet (Sallallahu 'alaihi wa sallam) said, "The people will fall unconscious on the Day of Resurrection. then suddenly I will see Moses holding one of the pillars of the Throne."

Al-Qur-aan

Martyrdom in Islam

In Islam Martydom and Jihad (inward and outward struggle for glorification of Faith) are Interlinked . The word for "Martyr" in Qur-aan Majeed and in Muslim theology is Sha-heed (plural shu-ha-daa'). The literal meaning of which is "present as a witness" It implies all that is understood by the Greek paprus, and the Enlgish martyr; but it is a much more comprehensive term; for, according to Muslim Law, not only those who die in witness of, or in defence of the Faith are martyrs, but also all those who die such a death as excites the compassion and pity of their fellowmen on account of their just cause.

A true martyr is one who has been slain in a religions' campaign. According to Muslim Law, all persons who die fighting on a battle field in defence of the Faith, are exempt from the rituals of Muslim burial (bath and coffin cloth), as are necessary in the case of other Muslims who die a natural death; the honour of martyrdom being such as to render their remains ritually clean.

Qur-aan Majeed describing the bliss of martyrs says that they are not dead; they are alive,- in a far higher and deeper sense than the life they have departed from. Through the gateway of death, they have departed from. Through the gateway of death, they have entered the domain of everlasting life sustained by the ineffable presence of Nearness of Allah ---

"They rejoice in what Allah has given them by His grace,and are glad for those left behind who have not yet joined them, becuase neither they have fear nor they shall grieve.

They are rejoicing in Allah's bounty and grace, and in that Allah does not waste the reward of the faithful

"........They were nearer to disbelief on that day than they were to faith".

"These are the people who said about their martyred brethren, while they (themselves) had stayed (at home):Had they listened to us they would not have been slain. Say: Then avert the death from yourselves if you speak the truth".

"*And do not think* that those who were killed in the way of Allah are dead. No they are alive with their RABB (Creator and Sustainer) and are well-provided (by Him)".

"They rejoice in what Allah has given them by His grace, and are glad for those left behind who have not yet joined them, because neither they shall have fear nor they shall grieve."

"They are rejoicing in Allah's bounty and grace, and in that Allah does not waste the reward of the faithful".(3:167-171).

The martyrs are the accepted ones of Allah ---

"So their Rabb (Creator and Sustainer) granted their prayer. (3:195)

Great rewards are vouchsafed for those who strive with their might and slain in the cause of Allah ---

"And whoever fights for the cause of Allah and is slain or comes out victorious, We shall grant him a magnificient reward". (4:74)

"And those who fled their homes for the cause of Allah then were killed or died,Allah will indeed provide them with goodly provision.
And surely Allah is the Best of providers".(22:58)

As for patient perseverance and prayer, enjoined in Qur-aan Majeed it is not mere passivity It is also an earnest striving in the way of Truth, the way of Allah. Such inward striving is exerting one's self in Allah's way, one's own life or the lives of those who are nearest and dearest to one.

Those who meet their death in such a manner as to excite sympathy and pity of the people, such as by sudden calamity, that is, in an accident or from some malignant epidemic, disease, or in chikibirty, or in the pursuit of knowledge, or as a stranger in a foreign country, as stated already, are martyrs, but they are not exempt from the rituals preceeding the burial.

Jihaad literally means "an effort, or a striving" and figuratively it stands for fighting in defence of the faith of Islam. It is an incumbent religious duty, enjoined in Qur-aan Majeed and in Hadith for the purpose of defence of Islam and of the Muslims by repelling the evil which may be threatening them

Long chapters in the books of Hadith (Bukhari, Muslim, etc.) are devoted to the subject of Jihaad. The following are some of the quotations on the subject from the sayings of the Holy Prophet (Sallallahu 'alaihi wa sallam) :-

1. Allah is sponsor for him who goes forth to fight in the way of Allah (Sa-bee-lil-laah). If he be not killed, he shall return to his house with rewards and booty, but if he be slain, he shall be taken to Paradise.
2. I swear by Allah I should be killed in the way of Allah and brought to life, then be killed and brought to life again, then killed again and brought to life, so that I may obtain new rewards every time
3. Guarding the frontiers of Islam for even one day is worth more than the whole world and all that is in it.
4. The fire of Hell shall not touch the legs of him who shall be covered with the dust of battle in the way of Allah.
5. He who assists another with arms to fight in the way of Allah, is as the champion, and is a sharer of the rewards. And he who stays behind to take charge of the family of a warrior is as a champion in war.
6. This religion will remain established, even to the Day of Resurrection, as long as Muslims fight for it.
7. On the Last Day the wounds of those who have been wounded in the way of Allah will be fresh, and blood will be dripping from them, but their smell will be as that of musk
8. Being killed in the way of Allah is remission of all sins. but the sin of (deliberate default in) debt
9. He who dies and has not fought for the religion of Islam, nor has even said in his heart, 'Would to Allah I were a champion that could die in the way of Allah, is even as hypocrite.
10. Fighting in the way of Allah. or resolving to do so, is a divine duty. When your Imam (one in righteous authority) orders you to go forth to fight, then obey him.

****

Narrated Ibn 'Abbas (Razi Allahu Anhu): The Prophet (Sallallahu 'alaihi wa sallam) used to say at the time of defficulty "La ilaha il-lallah Al-alimul-Halim, La ilaha il-lala Rab-ul-'Arsh Al-Azim, La ilaha il-lala Rab-us-Samawati wa Rab-ul-Ard; wa Rab-ul-Arsh Al-karim.

Rasulullah's (Sallallahu 'alaihi wa sallam) Dress

Rasulullah's (Sallallahu 'alaihi wa sallam) Trousers

Ubaid Bin Khalid (Razi Allahu anhu) says: "While I, was once walking in Madinah Munawwarah I heard someone calling from behind (and saying): 'Raise your trousers, for verily, it is holier and more protective (for the trousers preventing it from being soiled and worn out at the edges by its dragging along the ground)'

I (Ubaid) turned around and saw Rasulullah (Sallallahu 'alaihi wa sallam) and I replied: "O Rasulullah (Sallallahu 'alaihi wa sallam)! This is an old and cheap trousers (meaning thereby that it does not matter if it gets worn or soiled)."

Rasulullah (Sallallahu 'alaihi wa sallam) replied: "Does my example (practice) not suffice for you ?"

I (Ubaid glanced at Rasulullah's trousers and saw that it was high above the ankles.

Rasulullah (Sallallahu 'alaihi wa sallam) said: "It is not permissible for the trousers to be on the ankles. He who wears his trousers below his ankles will be in the fire.

A Good Advice

Some people. while dying. leave such messages. bequests. advices to their heirs or followers which serve as becon light to the following generations for guidance in this worldly life. In fact. these people possessed a keen sense of observation and lived a life full of events and adventures Thus, they had a life-long experience of the ephemeral world. which they. at the time of their death. translated into brief and precise wordings. These messages are generally worth writing in gold.

A message of this kind -- actually an advice to his son by the Caliph Harun al-Rashid from his death bed -- is of significant educative value and useful for gidance in this world. The Caliph said to his son .

"Most of the land of this earth has been under my sway There is no dearth of wealth Thousands of people are at my back and call and ready to obey my command without any loss of time. Even today there are experienced and specialist physicians in my court But there is none that may be able to avoid my death and keep away the angel of death who is approaching to take away my life

Man is quite helpless. All power rests with Allah So, my son. I advise you to have full faith in Allah and not to care for anything else. The universe has been created by him. Allah is the source of all blessings and benedictions. It is only for all his sins and faults and becomes Allah's true worshipper he forgives him.

Never stand against Allah's command. Those who believe in Allah surely succeed. Those who go astray live not in peace.

* The above noble message, although for a son. serves as a good piece of advice for all the people of the world.

In his words first of all the Caliph mentioned power and wealth, the forces under his command and the higly qualified famous physicians in his attendance But, as he emphasised. all had failed to help him save from the angel of death Thus. he had shown his indigence and helplessness In other words, this ephemeral world. in spite of all amenities, high status, wealth, etc . made available to man, is of little value None of them shall be of any help to him to adore his 'future' life

The real 'Monarch' is Allah. Who is omnipotent and Supreme and commands the universe as He wishes Man has no other way but to submit to Him and obey His commands. Those who believe in him, carry out His orders, and perform good deeds will receive his blessings and benedictions He is All-Compassionate and the Most Merciful.

In the end, the Caliph clearly emphasises that success lies in our obedience to him and those who do not obey him are not only losers bu they also not live in peace There is great lesson and admonition for us in the advice of Calpih Harun al-Rashid which he gave to his son.

Al-Qur-aan Philosophy of Sacrifice

Truly speaking success in life comes throughly sarifice. The more sacrifing is the more successful. The pious and the noble suffer heavily and that's why their memory is cherished long after they are gone. To sacrifice is therefore to win over in situations where nothing else would prevail

Sacrifice is the price paid to keep alive noble traditions and to set a peace for still higher ends. Life without sacrifice becomes selfish and is thus not worth living.

Sacrifice enhances the joys of life To sccumb to one's instinc for impulsive pleasures is to kill the joys which result from "high thinking".

Sacrifice is the means to show one's love and win over the respect of others.

In history, Imaam Husain *(Razi Allahu Anhu)* offered the supreme sacrifice because of his supreme love for Allah in accordance with his supreme stature. He could not do otherwise. He and his followers were inexorables attracted to the noble end by the force of their extraordinary spirit of sacrifice They fought on principles and laid down their lives for those principles. While they are no more, the principles continue to floursih and so does the spirit of the martyrs For men of Truth, there could have been no better purpose of their mortal life than to make it immortal by being true to their words

Another notable feature of the whole episode of sacrifice is that there is not the least element of egoistic emotions or inimical insinuations. The Imam and his followers faced the terribe ordeal with utmost care not to lose sight of their principles and demonstrated throughout their struggele of life and death an attitutde of complete submission to Allah In the darkest moments of despair, they held fast to their normal sentiments of praise for and prayer to Allah. This fact alone proved beyond doubt their sacrifice was supreme..

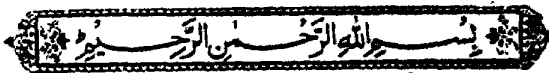
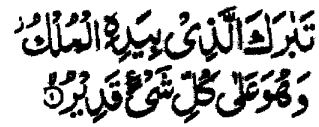
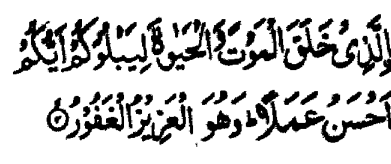
SOO-RA-TUL-MULK

(Soo-rah No 67, Part No 29)

INTRODUCTION

Name of Soor-rah : The Soo-rah takes its name from the word (الملك) used in the very first Verse, which means Sovereignty, Kingdom or Dominion.

Period and Time of Revelation : This belongs to the Middle Makkan period.

Distinctive Virtues of the Soo-rah : There are many Ahadis emphasising the excellence and virtues of this Soo-rah. The Holy Prophet *(Sallallahu alaihi wa sallam)* is reported to have recommended in different words to his Ummah the memorisation and recitation of this Soo-rah. He (***Sallallahu alaihi wa sallam***) **has thus said:**

قال رسول الله صلى الله عليه وسلم: هي المانعة هي المنجية تنجيه من عذاب القبر

It prevents and saves (believers) from the torment of the grave. He (***Sallallahu alaihi wa sallam***) **has also** said:

قال رسول الله صلى الله عليه وسلم: لوددت انها في قلب كل انسان من امتي

I like that this Soo-rah be preserved in the heart of every man of my ***Ummah.***

Subject-Matter of the Soo-rah : The Soo-rah provides a brief and gradual introduction of Islam, so as to awaken the people from their slumber to be mindful of the teachings of Islam. This has been done by warning them against the tortures and terrors of the Day of Resurrection. This Soo-rah provides a contrast between the shadows of reality in the concrete and tangible forms of this world and the profound reality of the inner world.

CHAPTER 67		SOO-RA-TUL-MULK	
REVEALED AT MAKKAH		MAK-KEE-YAH	
SECTIONS	2	RU-KOO-'AA-TU-HAA	2
VERSES	30	AA-YAA-TU-HAA	30

In the name of Allah, the All-Compassionate, the Most Merciful.

Bis-mil-laa-hir-rah-maa-nir-ra-heem

SECTION 1 — **RU-KOO' 1.** — ركوع ١

1. Blessed is He, in Whose hands is the Sovereignty, and He is Omnipotent over all things.

1. Ta-baa-ra-kal-la-zee bi-ya-di-hil-mul-ku wa hu-wa 'a-laa kul-li shai-in qa-deer.

تَبٰرَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرُ ۙ

2. Who has created death and life that He might try you, as to which of you is better in conduct. And He is the Mighty, the Forgiving.

***2. Al-la-zee kha-la-qal-mau-ta** wal-ha-yaa-ta li-yab-lu-wa-kum aiy-yu-kum ah-sa-nu, 'a-ma-laa. Wa hu-wal-'a-zi-zul-gha-foor.*

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيٰوةَ لِيَبْلُوَكُمْ اَيُّكُمْ اَحْسَنُ عَمَلًا ۭ وَهُوَ الْعَزِيْزُ الْغَفُوْرُ ۙ

3. Who has created seven heavens one above another; you do not see in the creation of the All-Compassionate any discrepancy; so turn your gaze, do you see any flaw?

3. Al-la-zee kha-la-qa sab-'a sa-maa-waa-tin ti-baa-qaa. Maa ta-raa fee khal-qir-rah-maa-ni min ta-faa-wut. Far-ji-'il-ba-sa-ra hal ta-raa min fu-toor?

الَّذِي خَلَقَ سَبْعَ سَمٰوٰتٍ طِبَاقًا
مَا تَرٰى فِي خَلْقِ الرَّحْمٰنِ مِنْ تَفٰوُتٍ
فَارْجِعِ الْبَصَرَ هَلْ تَرٰى مِنْ فُطُوْرٍ ۝

4. Then turn your gaze again; the gaze will return to you confounded and weary.

4. Sum-mar-ji-'il-ba-sa-ra kar-ra-tai-ni yan-qa-lib i-lai-kal-ba-sa-ru khaa-si-anw-wa hu-wa ha-seer.

ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ
إِلَيْكَ الْبَصَرُ خَاسِئًا وَّهُوَ حَسِيْرٌ ۝

5. And indeed We have adorned the nearest heaven with lamps (stars) and made them missiles for the devils, and prepared for them the torment of the Blazing Fire.

5. Wa la-qad zaiy-yan-nas-sa-mãã-ad-dun-yaa bi-ma-saa-bee-ha wa ja-'al-naa-haa ru-joo-mal-lish-sha-yaa-tee-ni wa a'-tad-naa la-hum 'a-zaa-bas-sa-'eer.

وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيْحَ
وَجَعَلْنٰهَا رُجُوْمًا لِّلشَّيٰطِيْنِ وَ
أَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيْرِ ۝

6. And for those who disbelieved in their Rabb (Guardian lord), there is the torment of Hell, and what a wretched resort it is!

6. Wa lil-la-zee-na ka-fa-roo bi-rab-bi-him 'a-zaa-bu ja-han-nam. Wa bi'-sal-ma-seer.

وَلِلَّذِيْنَ كَفَرُوْا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ وَ
بِئْسَ الْمَصِيْرُ ۝

7. When they are cast into it (Hell), they shall hear a roar and it shall be bubbling;

7. I-zãa ul-qoo fee-haa sa-mi-'oo la-haa sha-hee-qanw-wa hi-ya ta-foor:

إِذَا أُلْقُوْا فِيْهَا سَمِعُوْا لَهَا شَهِيْقًا وَّهِيَ تَفُوْرُ ۝

8. Almost bursting with fury. Whenever a group is cast into it, its wardens will ask them : Did not a warner come to you?

8. Ta-kaa-du ta-maiy-ya-zu mi-nal-ghaiz. Kul-la-mãa ul-qi-ya fee-haa fau-jun sa-a-la-hum kha-za-na-tu-hãa a-lam ya'-ti-kum na-zeer.

تَكَادُ تَمَيَّزُ مِنَ الْغَيْظِ كُلَّمَا أُلْقِيَ فِيْهَا
فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيْرٌ ۝

9. They will say : Yes, indeed a warner had come to us, but we belied him and said that Allah had not revealed any thing. (Then the Warners will say) : You were only in great error.

9. Qaa-loo ba-laa qad jãã-a-naa na-zeer-run, fa-kaz-zab-naa wa qul-naa maa naz-za-lal-laa-hu min shai. In an-tum il-laa fee da-laa-lin ka-beer.

قَالُوْا بَلٰى قَدْ جَاءَنَا نَذِيْرٌ فَكَذَّبْنَا وَقُلْنَا
مَا نَزَّلَ اللّٰهُ مِنْ شَيْءٍ
إِنْ أَنْتُمْ إِلَّا فِيْ ضَلٰلٍ كَبِيْرٍ ۝

10. And they will (also) say : Had we listened to or understood (the Warner), we would not have been among the fellows of the Fire.

10. Wa qaa-loo lau kun-naa nas-ma-'u au na'-qi-lu maa kun-naa fee as-haa-bis-sa-'eer.

وَقَالُوْا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ
مَا كُنَّا فِيْ أَصْحٰبِ السَّعِيْرِ ۝

11. So, (now) they confess their sins (but of what avail); so let the fellows of the Fire begone.

11. Fa'-ta-ra-foo bi-zam-bi-him, fa-suh-qal-li-as-haa-bis-sa-'eer.

فَاعْتَرَفُوا بِذَنْبِهِمْ فَسُحْقًا لِّأَصْحٰبِ السَّعِيرِ ⑪

12. Surely, those who fear their RABB (Guardian - Lord) unseen, for them is forgiveness and a great reward.

12. In-nal-la-zee-na yakh-shau-na rab-ba-hum bil-ghai-bi la-hum-magh-fi-ra-tunw-wa aj-run ka-beer.

إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُم مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ⑫

13. And (O Man) conceal your word or proclaim it, surely He is Aware of the deep secrets of the breasts.

13. Wa a-sir-roo qau-la-kum a-wij-ha-roo bih. In-na-hoo 'a-lee-mum-bi-zaa-tis-su-door.

وَأَسِرُّوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ إِنَّهُ عَلِيمٌۢ بِذَاتِ الصُّدُورِ ⑬

14. Has He, Who created (everything) no knowledge (of His own creation)? And He is the Subtle, the All-Aware.

14. A-laa ya'-la-mu man kha-laq. Wa hu-wal-la-tee-ful-kha-beer.

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ⑭

<u>SECTION 2</u>

<u>*RU-KOO' 2*</u>

رکوع ۲

15 It is He Who made the earth submissive for you, so walk about in its regions and eat from its provisions, and to Him is the resurrection

15. Hu-wal-la-zee ja-'a-la la-ku-mul-ar-da za-loo-lan fam-shoo fee ma-naa-ki-bi-haa wa ku-loo mir- riz-qih. Wa i-lai-hin-nu-shoor.

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ وَإِلَيْهِ النُّشُورُ ⑮

16. Have you felt secure from Him Who is in the heaven, that He will not cause the earth to swallow you, when it suddenly begins to shake (as in an Earthquake).

16. A-a-min-tum-man fis-sa-māā-i ainy-yakh-si-fa bi-ku-mul-ar-da fa-i-zaa hi-ya ta-moor.

ءَأَمِنتُم مَّن فِي السَّمَاءِ أَن يَخْسِفَ بِكُمُ الْأَرْضَ فَإِذَا هِيَ تَمُورُ ⑯

17. Have you felt secure from Him Who is in the heaven, that He will not send you pebble-charged hurricane; so then you shall know how terrible My Warning was!

17. Am a-min-tum-man fis-sa-māā-i ainy-yur-si-la 'a-lai-kum haa-si-baa. Fa-sa-ta'-la-moo-na kai-fa na-zeer.

أَمْ أَمِنتُم مَّن فِي السَّمَاءِ أَن يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ ⑰

18. And indeed those who were before them did deny (the Truth), so how (terrible) My punishment was!

18. Wa la-qad kaz-za-bal-la-zee-na min qab-li-him fa-kai-fa kaa-na na-keer?

وَلَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ ⑱

COMMENTARY

Verses 1-2 : The opening Verses describe Allah's overall Sovereignty and His total Control over all things. The purpose of the creation of life and death is to test His servants as to who is more righteous in his deeds in the worldly life. Allah is indeed He Who is Mighty and Oft-Forgiving.

Verses 3-5 : These Verses describe Allah's peerless and faultless creation of the seven heavens, one above another. None can find any fault or want of proportion in their creation, however, hard one may try to search any weakness or defect in Allah's unique creation by straining one's eyes to any extent. He has decorated the firmament with twinkling(lamps which are the) stars.

By looking deeply into the precision, proportion and beauty of outer creation of space one may get an idea of the beauty hidden from the eyes of man. The expression السمآء الدنيا (the heaven of the world) means the heaven nearest to this world. وجعلنها رجوما للشيطين (i.e.made such lamp like stars as missiles to drive away Satan).

This has references to the shooting stars seen in the sky from time to time. In those days the soothsayers used to befool the unwary public by claiming that they sent their devils to the skies to listen to and bring some reports about the future. These words belie this claim.

Verses 6-8 : These three Verses describe the severe punishment of Hell in the Hereafter and that Hell is an evil resort, for the disbelievers when they are thrown into it. They will hear therein terrible roaring sounds almost bursting with fury.

On the arrival of a new host of criminals, the Hell-keepers will ask them if no warner had come to them.

Verses 9-11 : They shall reply : Yes a warner did come to us but we rejected him and accused him of being in grievous error. If we had listened to him and taken notice of his warning, we would not have been among the inmates of Hell-Fire. Thus, they shall confess their sins; but their obstinate denial of the truth took them far away from Allah's mercy.

Verses 12-14 : As for those who fear their Lord بالغيب (unseen), they will be forgiven their sins and granted a great reward. In this context, all should know that He has full knowledge of the secrets of their hearts, whether they hide or disclose these secrets. And indeed, should He not know these secrets, He Who is the Creator of all things and is Subtle and thoroughly Aware.

Verses 15-18: Allah futher clarifies that it is He Who made the earth passive, subservient and tractable, so that you may traverse along its paths and enjoy the food grown on it, until you take your final path to the Hereafter. Do you feel secure that He Who is in the heavens will not cause you to be swallowed by the earth when it is shaken with a violent earthquake? Or again, do you feel secure that He Who is in the heavens will not send down against you a violent tarnado (raining storms)? So that you may know how terribe will be the result of ignoring "My warning". Did they (the polytheists of Makkah) not see how severe was Allah's punishment for those of the past communities who had rejected and ignored His warning?

(TO BE CONTINUED IN JUNE 7, 1997 ISSUE)

الطريات ، قد صانوا وجوههم عن الابتذال ، وطهروا قلوبهم من الاوحال ، استهانوا بالقعل مشقة الطريق فذلل لهم صعابه ، وعلى بعد المدى فلملم لهم رحابه ، فلما اجتازوا الصعاب ، سألوا الله فتح لهم بابه ، فلما دخلوه استضافوه فقربهم ورفع دونهم حجابه ، فلما استطابوا المقام بعد طول السرى قالوا : « الحمد لله الذى صدقنا وعده ، و اورثنا الارض نتبوا من الجنة حيث نشاء . فنعم أجر العاملين .

اولئك احبساء الله ، صدقوه العهد فصدقهم الوعد ، ومحضوه الحب فنحهم القرب .

مصطفى السباعى

معاذ بن عمرو رضى الله عنه

كان عمرو بن الجموح سيدا من سادات بنى سلمة واشرافهم ، وقد تأخر اسلامه فى نفر قليل من شيوخ قومه الذين ثبتوا على ما كانوا عليه من شرك ووثنية وقد ألم معاذ بن عمرو بن الجموح ان يسلم الكثيرون من أشراف القوم بالمدينة ورؤسائهم ، وحزن فى نفسه ان يبقى ابوه يعكف على صنم له من خشب فى داره ، وليس آلم لنفس المؤمن أن يجد اباه فى ضلال وكفر مبين ولا يستطيع ان يهديه ويرشده الى الحق والهدى والخير . فلجأوا إلى مكيدة جعلت عمرو بن الجموح يسلم بعد ان استبان له الهدى والحق . فكان معاذ بن عمرو بن الجموح ومعاذ بن جبل و فتية آخرون يدلجون بالليل على صنم عمرو هذا ، فيطرحونه فى بعض حفر بنى سلمة وفيها عيزر النـاس منكسا على رأسه ، فاذا اصبح قال : ويلكم من عدا على آلهتنا هذه الليلة ؟ ثم يغدو يلتمسه حتى اذا وجده غسله وطيبه ، وطهره ثم قال : (والله لو اعلم من فعل بك هذا لاخزيته). ففعلوا به مثل ذلك ، فلما اكثروا عليه استخرجه من حيث القوه يوما فغسله وطيبه ، ثم جاء بسيفه فعلقه عليه ثم قال له : انى والله لا اعلم من يصنع بك ما ارى فان كان فيك خير فامتنع : هذا السيف معك .

فلما امسى ونام عمرو وعدوا عليه فاخذوا السيف من عنقه ، ثم اخذوا كلبا ميتا فقرنوه به بحبل ، ثم القوه فى بئر من آبار بنى سلمة فيها قذر الناس وانجاسهم ، وغدا عمرو بن الجموح فلم يجده فى مكانه فجعل يتبعه ويبحث عنه حتى وجده فى تلك البئر منكسا مقرونا بكلب ميت . فلما رآه هكذا ولم يمنع عن نفسه ابصر شأنه وبان له صوابه ورجع اليه عقله وعلم انها اصنام لا تضر ولا تنفع ، فما ان كلمه من اسلم من قومه حتى اسلم وحسن اسلامه ، وقال حين استبان له الرشد يذكر صنمه هذا وما كان من امره ويشكر الله الذى انقذه مما كان فيه من العمى والضلال ويتحسر على ما قضا من عمره فى عبادة الاصنام . فاعتبروا يايها لابصار .

من مجلة رابطة العالم الاسلامى

١٩٧٧/١٢ م

وَفَّقَنَا اللّٰهُ لِمَا يُحِبُّ وَيَرْضَى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

ان القرآن الكريم اكثر الكتب فى العالم قراءة واهتماما به وتدبرا وترجمة الى اللغات الاخرى وهى الكتاب الوحيد الذى تحتفظه طبقة كبيرة من الناس عن ظهر قلب . اى كتاب فى العالم غير القرآن عنى العالم به عناية الى هذا الحد حتى عد كل حرف فيه وكل نقطة وكل فتحة وضمة وجر وكل صغير فيه وكل كبير ، كما جاء تفصيل ذلك فيما تقدم . لماذا يا ترى هذا الاهتمام الكبير بالقرآن الكريم ، ليس من قبل المسلمين فحسب بل ومن قبل غير المسلمين . ألا يدل هذه الظاهرة على سر ؟ فما هو ذلك السر ؟ ذلك السر ان القرآن كتاب سماوى حقيقى نزله الله عز وجل على محمد رسوله ﷺ الذى هو افضل الرسل وخاتم الانبياء لا نبى بعده . فهل لنا جميعا ان نتأمل فى أمر هذا الكتاب العزيز ، نتدبر مضامينه ونأخذ منه العبر ونصحح موقفنا ازاء هذا الكتاب الحكيم وننظم منهج حياتنا فى ضوء احكامه حتى نفلح فى الدنيا والآخرة .

تقديم : اقبال حسين انصارى

محمد صلى الله عليه وسلم
كما يراه الغرب

* يقول العالم الكبير « وول ديورانت » صاحب «موسوعة قصة الحضارة » اذا حكمنا على العظمة بما كان للعظيم من اثر فى الناس ، قلنا ان محمدا ﷺ كان من اعظم عظماء التاريخ لقد استطاع ان ينشئ فى جيل واحد دولة عظيمة ظلت الى يومنا هذا قوة لها نفوذها فى نصف العالم » .

* ويقول دكتور شيرل عميد كلية الحقوق بجامعة فينا « ان البشرية لتفتخر بانتساب رجل كمحمد ﷺ اليها . اذ انه رغم اميته استطاع قبل بضعة عشر قرنا ان يأتى بتشريع سنكون نحن الاوربيين اسعد ما نكون لو وصلنا الى قمته بعد الفى سنته .

* ويقول الاديب البريطانى الكبير برنارد شو « اننى اعتقد ان رجلا كمحمد لو تسلم زمام الحكم فى العالم باجمعه اليوم لتم له النجاح فى حكمه ، ولقاد العالم الى الخير ، ولحقق للانسانية السلام المنشود » .

* ويقول الاديب الروسى الكبير تولستوى « لقد خدم محمد ﷺ المجتمع الانسانى خدمة جليلة ، ويكفيه فخرا انه اخرج امة من الظلام الى النور ، وجعلها تجنح الى السكينة والسلام . ان رجلا كهذا لجدير بكل تقدير واحترام »

احباء الله

ان لله عبادا قطعوا علائق الشهوات ، واسرجوا مراكب الجد بصدق العزمات وامتطوا جياد الامل ، واتجهوا الى الله عز وجل ، وتزودوا اليه بصالح العمل، مع اخلاص النية وتوسلوا اليه بصفاء القلب وصدق الطوية ، فروا بالخضيرة الفائتة مسبحين ، و بالحطب اللاهب مستعيذين ، ولم يعبأوا بالعقبات ولم يلتفتوا الى

فيه تأكيد ايتاء الصدقات و ورد في القرآن الكريم حكم الصلاة في سبعمائة مقام .

تم تقسيم القرآن الكريم الى ثلاثين جزءا خلال خلافة السيد عثمان الغنى رضي الله عنه . كان عند وفاة رسول الله ﷺ اثنان وعشرون حافظا كاملا للقرآن الكريم من الصحابة رضي الله عنهم . تم نزول القرآن الكريم باسره خلال ٢٢ سنة ٥ شهور و ١٤ يوما . والمعنى الحرفى لكلمة القرآن هو كتاب متلو .

هذا واليك بعض الحقائق الاحصائية بشأن القرآن :
تقع كلمة الله في القرآن ٢٦٩٨ مرة ، الرحمن ٥٧ مرة والرحيم ١١٤ مرة ، يشتمل القرآن الكريم على ٣٠ جزءا ، ٧ منازل ، ١٤ سجدة ، ٥٤٠ ركوعا ، ١١٤ سورة و ٦٦٦٦ آية . قد استعمل في القرآن ٣٢٣٧٦٠ (ثلاثة وعشرون وثلاثمائة الف وستون وسبعمائة) حرف . في القرآن ٥٣٢٢٣ (ثلاثة وخمسون الفا وثلاث وعشرون ومئتان) فتحة و ٣٩٥٨٢ (تسعة وثلاثون الفا واثنسان وثمانون وخمسمائة) جر و ٨٨٠٤ (ثمانية آلاف واربع وثمانمائة) ضمة . ١٧٧١ (الف و واحدة و سبعون و سبعمائة) مده ١٢٧٤ (الف و اربع وسبعون ومئتان) شدة ، ١٠٥٦٨٤ (خمسة ومائة الف و اربع وثمانون وستمائة) نقطة .

نزلت ٨٦ سورة من سور القرآن الكريم بمكة المكرمة و ٢٨ سورة منها بالمدينة المنورة .

كم مرة استعمل كل حرف من الحروف المستعملة في القرآن الكريم ؟

الحرف	المرة	الحرف	المرة
(ا) ٤٨٨٧٢	ثمانية واربعون الفا واثنتان وسبعون وثمانمائة	(ط) ١٢٧٧	الف وسبع وسبعون ومئتان
(ب) ١١٤٢٨	احد عشر الفا وثمان وعشرون واربعمائة	(ظ) ٨٤٢	اثنان و اربعون وثمانمائة
(ت) ١١٩٩	الف وتسع وتسعون ومائة	(ع) ٩٢٢٠	تسعة آلاف وعشرون و مئتان
(ث) ٢٧٦	ست وسبعون ومئتان	(غ) ٢٢٠٨	الفان وثمان ومئتان .
(ج) ٣٢٧٣	ثلاثة آلاف وثلاث وسبعون ومئتان	(ف) ٨٤٩٩	ثمانية آلاف وتسع وتسعون واربعمائة
(ح) ٩٧٣	ثلاث وسبعون وتسعمائة	(ق) ٦٨١٣	ستة آلاف وثلاث عشره وثمانمائة
(خ) ٢٤١٦	الفان وست عشرة واربعمائة	(ك) ٩٥٠٠	تسعه آلاف وخمسمائه
(د) ٥٦٠٢	خمسة آلاف واثنان وستمائة	(ل) ٣٤٣٢	ثلاثة آلاف واثنان وثلاثون واربعمائة
(ذ) ٤٦٧٧	اربعة آلاف وسبع وسبعون وستمائة	(م) ٣٦٥٣٥	ستة وثلاثون الفا وخمس وثلاثون وخمسمائة
(ر) ١١٧٩٣	احد عشر الفا وثلاث وتسعون وسبعمائة	(ن) ٤٠١٩٠	اربعون الفا وتسعون ومائة
(ز) ١٥٩٠	الف وتسعون وخمسمائة	(ه) ١٩٧٠	الف وسبعون وتسعمائة
(س) ٥٩٩١	خمسة آلاف وواحدة وتسعون وتسعمائة	(و) ٢٥٥٣٦	خمسة وعشرون الفا وست وثلاثون وخمسمائة
(ش) ٢١١٥	الفان وخمس عشرة ومائة	(ء) ٣٧٢٠	ثلاثة آلاف وعشرون وسبعمائة
(ص) ٢٠١٢	الفان واثنا عشر	(ى) ٤٥٩١٩	خمسة واربعون الفا وتسع عشرة وتسعمائة
(ض) ١٣٠٧	الف وسبع وثلاثمائة		

(بشكر جريدة جمع الاردوية الباكستانية ٨٤/٤/١٣)

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وعلى آله واصحابه وبارك وسلم

نحمده ونصلى على رسوله الكريم

عظمة القرآن الكريم

ان القرآن الكريم هو من اقدس وافضل الكتب والنبي الذى نزل عليه هذا الكتاب (محمد ﷺ) هو افضل الانبياء والامة التى نزل القرآن الكريم من اجلها (امة محمد ﷺ) هى افضل الامم :

كنتم خير امة اخرجت للناس تامرون بالمعروف وتنهون عن المنكر وتؤمنون بالله .

والشهر الذى انزل فيه القرآن الكريم (رمضان المبارك) هو افضل الشهور والليلة التى انزل فيها القرآن الكريم (ليلة القدر) هى افضل الليالى .

والملك الذى نزل بالقرآن الكريم (جبريل عليه السلام) هو افضل الملائك والمدينتان اللتان نزل فيهما القرآن الكريم (مكة والمدينة) هما افضل المدن .

النبي الذى هو اكثر ذكرا فى القرآن الكريم هو النبي موسى عليه السلام . ان القرآن الكريم يذكر اربعة مساجد هى مسجد الحرام ، مسجد الاقصى ، مسجد ضرار ومسجد قباء .

ان مريم هى المرأة الوحيدة التى جاء ذكرها فى القرآن الكريم باسمها . الرجل الذى اعتز بكونه اول حافظ القرآن الكريم هو الخليفة الراشد الثالث ختن الرسول صلى الله عليه وسلم الشهيد المظلوم سيدنا عثمان الغنى ذو النورين رضى الله عنه .

ان القرآن الكريم قد ترجم الى نحو ثلاث ومائة لغة من لغات العالم . ان اول ترجمة القرآن الكريم باللغة الفارسية فى شبه القارة الهندية قام بها الشاه ولى الله و اول ترجمة باللغة الاردوية قام بها فضيلة مولانا الشاه رفيع الدين المحدث الدهلوى رحمهم الله ،

البقرة هى اطول سورة من سور القرآن والكوثر هى اقصرها . التوبة هى السورة الوحيدة التى تبتدئ من غير التسمية تقع فى سورة الاخلاص فتحة واحدة وتقع فى سورة الكوثر ضمة واحدة فقط . تعتبر سورة يٰس قلب القرآن وسورة الرحمن عروس القرآن. واقرا باسم ربك الذى خلق » هو وحى القرآن الاول الذى نزل على النبي ﷺ بغار الحراء و « اليوم اكملت لكم دينكم » هو آخر وحى القرآن الذى نزل خلال حجة الوداع .

فى القرآن الكريم اكثر من سبعين موقعا جاء فيها تاكيد الدعاء الى الله تعالى واكثر من خمسين ومائة موقع

عظمة القرآن الكريم

ان القرآن هو من اقدس و افضل الكتب

ان القرآن الكريم اكثر الكتب فى العالم قراءة واهتماما به وتدبرا وترجمه . . .

محمد صلى الله عليه وسلم كما يراه الغرب

ان البشرية لتفتخر بانتساب رجل كمحمد ﷺ اليها .

احباء الله

صدقوه العهد فصدقهم الوعد ومحضوه الحب فمنحهم القرب .

معاذ بن عمرو رضى الله عنه

Maulana Tufail Ahmed Farooqi Quac Mujaddidi, *Rahmatullah 'Alaihi*
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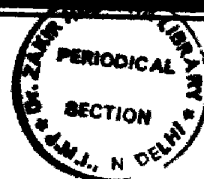
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Bis-il- laa- hir- rah- maa nir- ra- heem.

In the name of lah, the All Compassionate, the Most Merciful

UFAAN AND SUNNAH

Indeed, the Best W is the Word of Allah (i.e. **Qur-aan-e-Majeed**) and the Best Guide is **Sunnah** of the Holy Prophet **Muḥammad** (*Sallallahu-'alaihwa-sallam*). And the Best deeds are those declared definite and erative (according to Qur-aan and Sunnah). And the Worst deeds arose invented by man himself (as part of **Religion**) and all such self-inted formulations are Innovations (***Bid-'at***) and every Innovation *d-'at*) leads a man to **Eternal Hell-Fire.**

And who is me excellent in speech than the one who calls towardsllah while he himself does righteous deeds and sa Admittedly I am from the obedient ones (*Musli*). **(Al-Qur-aan 41:33)**

Explanatoryte:-

Whoever invitople towards Allah deserves great honour and is worthy of b listned to. His words are held in the highest esteem as evided below:-

(a) That he ceople to Allah (the 'Truth of Allah') without involving self', in any way.

(b) Every de his is based on Righteousness showing no divergencween his preaching and his conduct (i.e. his own words anions), and

(c) He assertnself as a Muslim, meaning that he associates himself whe 'Will of Allah', as if he is the full embodiment of Islam, rdained by Him (Allah) and adopted by His Prophet ammad (Ṣallallahu-'alaihi-wa-sallam).

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In the name of Allah, the All-Compassionate, the Most merciful

THE FORTY-SIXTH YEAR OF YAQEEN INTERNATIONAL

We praise Almighty Allah, the All Compassionate, the Most Merciful, for having enabled us, for yet another year, to do our humble duty towards His Faith and His Noble Prophet Muhammad (*Ṣallallahu 'alaihi wa sallam*) by presenting Islam, as taught by Qur-aan and Sunnah, to our Muslim brethren and all others alike.

With this issue, Yaqeen International enters the 46th Year of its continued publication. This occasion reminds us again and again of Hazrat Maulana Tufail Ahmad Farooqi (*Rahmatullah Alaihi*). May Allah raise his status in the Hereafter and guide us to continue his life's mission to spread the Message of Islam throughout. This was made possible with Divine help and guidance and we thank Allah for it, and pray for more and more of His beneficence to enable us to carry on the task we have set before us :-

(a) Let us cast away all that which holds us back.

(b) Let us be true to ourselves and our Faith and Belief, and make a happy beginning for life in this world and the Hereafter.

(c) Let us join hands, pool our resources and exert to our utmost in carrying to every man and woman the message of Qur-aan and Sunnah - the sacred mission of "Yaqeen International".

During all these years and, for that matter, in the future as well, we have one message to convey - the Message of Qur-aan and Sunnah.Therein lies the whole Truth Truth being the sheet-anchor of safety and salvation, we have, made it a point to beg and beseech our readers to pay heed to it in all seriousness. Life is short and its business is too involved; only Truth can be our guide through the difficult trail of our earthly existance. Safety is the first requisite for life in this world and salvation means a good end thereof. We owe it to ourselves to ensure both.

All of us try to play safe and wish for a peaceful end. But the means to achieve this end are not within the knowledge and reach of all. Hence all the emphasis that we lay on these matters through "Yaqeen International".

Divine guidance which continued coming down from the descent of Prophet Adam (*'Alaihis salaam*) right up to the advent of the last of the Prophets of Allah, Hazrat Muhammad (*Ṣallallahu 'alaihi wa sallam*) is enshrined in Qur-aan Majeed and described in one word as *Deen* (Way of Life) and alternatively it is referred to as "*Islam*" (Al-Quraan 3 . 19).

The Holy Prophet (*Ṣallallahu 'alaihi wa sallam*) is described as the best examplar thereof (33 : 21).

He was the perefect embodiment of virtue and truth, love and justice, as well as of all other attributes of Allah. We can feel sure of our safelty and salvation by accepting him as our guide and leader and by following him in his footsteps.

Islam is the Straight Path and a gift to humanity for all times to come. It should, therefore, be as dear to and precious to one as his own life.

All along we have tried to illustrate the fact that Islam is the best adornment for one's life.It enables one to have the real and lasting joy of living with a grace of its own.It leads one to the straight path, free from exploitation and away from renunciation of the comforts of the world.It entitles one to the full measure of life..

Ours is, therefore, the most self-rewarding ideal - to spread the Message of Islam for peace and piety. We will, therefore, request all well-wishers of mankind who share our ideal to contribute in their own way and for their own people whatever may be best suited to the purpose. We shall however lend support to all such means and medias as bring the Muslims closer and nearer to one another. Learning of the Arabic language and dissemination and exchange of information among the Muslim countries are of great importance in this behalf. Individually and collectively, Muslims should aspire to do, whatever, is possible to serve the cause of Unity and Understanding for the Great cause of Almighty Allah.

All of us have an ideal to live for and a model to look up to. We will, indeed, be well-advised if we were to take the Holy Prophet (*Ṣallallahu 'alaihi wa sallam*) as our ideal and the model. He is the noblest and kindest of all, and most truthful, having earned even from his bitterest enemies, the title of "*Al-Ameen*" (The Trust-worthy). He treated his enemies with kindness and forgave them freely. He is not known to have hurt anyone. He did not say a word to Hazrat Anas (***Razi Allahu 'anhu***) who served him for ten long years as a personal servant. He spent his days in the service of his people. Let nothing stand between us and the Holy Prophet (*Ṣallallahu 'alaihi wa sallam*).

In the end, we earnestly pray that Muslims all over the world make the above resolve, stand shoulder to shoulder and march forward as one people. Ameen!

MARRIAGE IN ISLAM

(Continued from page no. 4)

The dower once paid or stipulated to be paid to the wife cannot be withdrawn or alltered by the husband or by the wife under coercion of her husband, Qur-aan Majeed says :

وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَىٰ بَعْضُكُمْ إِلَىٰ بَعْضٍ وَأَخَذْنَ مِنكُم مِّيثَاقًا غَلِيظًا ۝

"And how can you take (any thing from) it when you have consumated union with one another, and they have taken a solemn undertaking from you (4:21).

However, Qur-aan Majeed says : فَإِن طِبْنَ لَكُمْ عَن شَيْءٍ مِّنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَّرِيئًا ۝

"..... but if they are pleased to allow any part of it, then enjoy it with pleasure"

(4:4).

It may be increased or decreased by mutual consent after marriage.

CONCEPT OF DOWRY

There is no hard and fast rule about the amount of the dower. It is to be decided keeping in view the social and financial position of the bridegroom and not of the bride. Qur-aan Majeed says:

أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً ۚ وَمَتِّعُوهُنَّ عَلَى الْمُوسِعِ قَدَرُهُ وَعَلَى الْمُقْتِرِ قَدَرُهُ مَتَاعًا بِالْمَعْرُوفِ ۖ حَقًّا عَلَى الْمُحْسِنِينَ ۝

".... Make provision for them, - the rich according to means and the poor according to his ability - a provision according to approve customs. (This is) an obligation upon those who are keen to do good.." (2:236).

Dower may even consist of a heap of barley, a handful of dates or a ring. It is a nuptial gift and not a purchase money with which a wife is bought. It is rather a token of love to the bride from the bridegroom offered at the time of contracting marriage.

Hazrat Ayesha (*Razi Allahu anha*) is reported to have heard the Holy Prophet Muhammad (*Ṣallallahu 'alaihi wa sallam*) saying : "The greatest blessing in marriage is that of one which gives the least trouble " (***Baihaqi***).

In our society today, we find a heavy dower being fixed for reasons of family prestige. It would be appropriate to cite the opinion of Hazrat 'Umer (***Razi Allahu 'anhu***) on the matter :

"Beware! don't make heavy dower of women. Had it be a cause of honour in the world and piety near Allah, the Holy Prophet Muhammad (*Ṣallall ahu'aliahi wa sallam*) would have been the first about it.. I did not know whether the Holy Prophet Muhammad (***Ṣallallahu 'aliahi wa sallam***) married any of his wives and got his daughters married for Twelve (12) Auqiahs are equal to 500 dirhams or Rs. 132 approximately. The heavy amount of dower-money being fixed now-a-days is not at all comparable with this modest amount.

(To be continued in next issue)

Al-Fiqh-ul-Islami

MARRIAGE IN ISLAM

SELECTION OF LIFE PARTNER IN THE RIGHT SENSE

The institution of marriage in Islam is not a one-sided traffic. It is a bilateral agreement, or a social contract, between a man and his wife to be. To get married, there is a proposal from one party and there is its acceptance by the other. If the proposal for marriage is not accepted, it does not take place. Proposal and its acceptance may be from either side, that is from the man's as well as woman's side.

The right of choosing a suitable life-partner is as much the privilege of a woman as that of a man A woman is not a dumb driven cattle in Islam. She has an entity of her own. She too has her likings and dislikings. Her choice, therefore, for her presumptive consort, is also essential.

Prior to the dawn of Islam, man was the sole arbiter of a woman's destiny She was not consulted in the matter of her marriage Her guardian (may it be her father, elder brother or any other male member of her family in lieu of them) used to exercise his own discretion in giving her hand in marriage to any man of his choice for some petty consideration The husband regarded her a purchased commodity Her position was like a property, transferable and inheritable by the next of kin of her deceased husband. In certain societies, she was forced to burn herself alive on the pyre prepared for cremation of the dead body of her husband.

Rights of Women

Islam broke all such shackles of tyranny and ignorance. It relieved the woman from human bondage and gave her rights equitable with those of man and a respectful palce in the corporate life of the Muslims, so eagerly coveted by women outside the pale of Islam

An adult girl and an adult boy, left to their whims and assessments, are not generally so mature as to arrive at a decision of choosing a right life-partner for themselves They are, therefore, helped in this regard by their parents and other elders. Girls, on account of having comparatively less experience, are more prone to form an view about the boy she wanted in marriage.

They are, therefore, allowed to seek guidance from their parents and guardians However, the final decision in this regard rests with the girl only The Holy Prophet Muhammad (*Ṣallallahu 'alaihi wa salaam)* has said : "A woman, who has seen (had) a husband before should not be married unless her permission is taken. Likewise a virgin should not be married without her consent." (Bukhari).

There is another tradition (*Ḥadees)* more elaborate on the matter. The Holy Prophet Muhammad *(Ṣallallahu 'alaihi wa salaam)* is reported to have siad : "A woman, who has seen (had) a husband before, is more than a guardian for her own self whereas in the case of a virgin her consent must be taken ; her silence is her consent," (Muslim)

Again the Holy Prophet Muhammad (Sallallahu alaihi wa sallam) has said. "A woman, who has seen (had) a husband before, is herself more than a guardian but consent from a virgin must be obtained by her father and her consent is her silence".(Bukhari)

....."Marry women of your choice",says Qur-aan Majeed (4.3). This provision for choosing a woman for one's wife is, however, not without limitations, as otherwise it will bring about a chaos in society.

There are certain women whom one cannot marry. Islam has made certain marriages (*Ḥaraam)* unlawful(4:23). Excepting these prohibited women, the rest of them are law full.

In the light of these sayings of the Holy Prophet Muhammad(Ṣallallahu 'alaihi wa sallam), *it is* clear beyond doubt that women in Islam, in spite of their extreme modesty, are not powerless, destitute and entirely dependent any whim or fancy of

men in the matter.She cannot be compelled to marry a man she does'nt like to accept for her husband.It is the duty of the guardian of a girl to take her consent before arranging her marriage. Even the father, who is ever so affectionate and kind to his children, is duty-bound to ask his daughter of her opinion in regard to her marriage. er so affectionate and kind to his children, is duty-bound to ask his daughter of her opinion in regard to her marriage

Once Hazrat Khansa bint Khizaam (*Razi Allahu 'anha*) appeared before the Holy Prophet Muhammad (*Ṣallallahu 'alaihi wa sallam)*and lodged a complaint that her father had given her hand in marriage to a person whom she did not like. The Holy Prophet Muahmmad (*Ṣallallahu 'aliahi wa sallam*) accepted her complaint and invalidated her *Nikaah* (marriage) arranged by her father. (Bukhari).

Further the Holy Prophet Muhammad (*Ṣallallahu 'aliahi wa sallam*) siad: "I wanted to tell the women that in regard to marriage their elders have no say in it " (Ibn Maajah).

It does not, however, mean that the parent should be ignored altogether. Juvenile decisions regarding marriage are taken on the spur of the moment and are motivated mostly by outward galmour and momentary impulses. They lack maturity and pre-meditation. Such considerations as 'family', 'tribe', 'clan' and 'country' and 'present' and 'future', are seldom weighed.

Parents Advice

It would, therefore, be worthwhile if parents or the guardians are taken into confidence and their mature advice sought in the matter.

If beauty and status were the only factors worth consideration for marriage instead of good morals and manners what would have been their impact upon the social conditions in the world?. Obviously the world would have been a hell devoid of peace and tranquility. Many of the families would have been crowded by aged spinsters falling victim to rash matrimonial ventures.

To guard against such an unwelcome phenomenon, the Holy Prophet Muhammad (*Ṣallallahu 'alaihi wa sallam*) said: "When a man, whom you like for his religion and good manners, comes to you with a proposal for marriage, wed him or else wickedness will prevail upon the earth." (Tirmizi)

A woman while choosing a husband should bear in mind these facts if peaceful life is to be desired.The doctors in IslamicJursiprudence hold this view: "A woman should make that man her husband who is religious, affable and broad-minded; she should not make one who is void of religion." (Durrui Mukhtar).

Likewise a father too should keep these points in mind while planing to wed his daughter and never search for a man of wealth who is incompatible in age, capability and good personal traits.

It is narrated by Hazrat Bareedah (*Razi Allahu 'anhu*): "Hazrat Abu Bakr and Hazrat Umar (*Razi Allahu 'anhuma*) requested the hand of Hazrat Fatimah(Razi Allahu 'anha) but the Holy Prophet Muhammad (Ṣallallahu 'alaihi wa sallam) declining the offer saying: Fatimah is a minor'. When, however, Hazrat Ali (*Razi Allahu 'anhu*) proposed, Hazrat Fatimah was married to him. (Nisaa'ee)

In short, a guardian has manifold responsibilities while arranging the marriage of a Muslim under his ward or care.

Dower and Dowry

Marriage in Islam is a sacred trust establsihed between man and woman. It is a conjugal union of two partners through wedlock according to the injnctions contained in Qur-aan Majeed;

فَانْكِحُوا مَا طَابَ لَكُمْ مِّنَ النِّسَاءِ

"...Marry such other Women as seen attractive to you.."

(4:3).

One of the salient features of the institution of marriage in Islam is payment of dower (*Mehr*) to the bride as a voluntary gift by the husband Qur-aan Majeed says

وَاٰتُوا النِّسَاءَ صَدُقٰتِهِنَّ نِحْلَةً

"And give women their dowries willingly..."

(4:4).

-(to be continued on page 2)

THE HEREAFTER

Belief in the life after death (Hereafter) is the quintessence of the teachings of Islam. It is one of the Basic Articles of Faith. In all, there are seven such articles which a Muslim has to believe in They are :-

1. *Belief in Oneness of Allah;*
2. *Belief in His Angles;*
3. *Belief in all of His Revealed Books;*
4. *Belief in all of His Prophets;*
5. *Belief in the Last Day of Judgement;*
6. *Belief in the measure of Good and Evil decreed by Allah, and*
7. *Belief in the resurrection after death.*

Allah has not created anything in vain (cf. 3:191). The Creator has a purpose. The logic behind His creation, as described in Qur-aan Majeed, is that;
"To Allah you shall all retrun, and then He will tell you what you used to do" (5:105).
He wanted to see how man will behave on earth. Allah made the earth his (man's) couch, and the heavens his canopy, and sent down rain from the heavens, and brought forth his sustenance (cf. 2:22) ; then He gave him authority over all these things and made him His vicegerent (cf. 2:30), It is, therefore, in the fitness of things if man is made to account for his deeds lest he crosses the limits of his powers.

This accountablity before Allah of [illegible] authority will not be done during his lifetime but in the Hereafter.

Man is given time and liberty to make use of his talents and wield his power over his affairs during his life time. It is only reasonable that man, who is vicegerent of Allah on earth, should be accountable to Him for his deeeds. Qur-aan Majeed says :

"Did you, then, think that We had created you in vain, and that you would not be returned to US (for account) ?" (23 : 115).
And also;
"He Who created death and life that He might try you, which of you is better in conduct...." (67:2)

The planet earth will, in fact, turn into a heaven of peace and happiness provided man realises that he has to render account of his deeds before his Creator. Most of the troubles the world is plunged in to-day are the result of man's negligence of, and oblivion to, his sense of accountablity.

In all personal dealings ranging from small to large business tran- sactions and national and international concords, self-interest and opportunism are the dominant principles over-ruling them. The weaker party loses whereas the stronger one gains. 'Might is right' is the order of the day.
Affairs that are not settled amicably lead to sharp differences, blood-feuds, and even war. One must be sure that the aggressor will have to be answerable before Allah for his aggression. Qur-aan Majeed says:
"And, for every one there are ranks according to what they did and that Allah repays them for their deeds and they will not be wronged.(Al-Qur-aan 46 : 19)

If the idea of accountablity is present in the minds of the persons striking a bargain none of the parties shall be the loser. They will not lose materially in consequence of their bargain but gain spiritually because of the just attitude displayed for arriving at a fair and equitable decision.

The tragedy is that in to-day's world, a large number of people do not believe in the Hereafter. They think that the world which they perceive is the only reality and that they are answerable to none for their misdeeds. It is strange that they forget the simple facts of life.

Let us illustrate by an example; Suppose a man appoints a manager to look after his estate and also authorises him to use it in the interest of the owner. Do such people think that the manager shall not be eventually accountable to the owner of the estate. The Creator of the universe has appointed man as His vicegerent on earth. Man, therefore, must, be accountable for his deeds before his Creator. He has not been given by Allah a licence to do whatever he likes. He has no right to behave like an unbridled horse rampaging the beautiful orchard of his master.

QURAN MAJEED AND ITS TEACHINGS

The teachings of Qur-aan Majeed are in consonance with the dictates of reason. In fact, Qur-aan Majeed often provokes the rational faculty by such words as "Do you not understad ?"; "Do you not reflect?;" "Have your senses?;" "There are signs in this for people who reflect"; "..... that you may ponder". etc., - (16 : 11, 13, 65, 67 and 69)

Dr. Hartwig Herschfield praises the captivating qualities of Qur-aan Majeed as under :-

" It spoke so powerfully and convincingly to the hearts of its hearers as to weld hitherto centrifugal and antagonistic elements into one compact and well-organized body".

The German Philosopher Goethe has spoken of Qur-aan in these words -

" The Qur-aan is un-approachable as regards its convincing power. How often we turn to it (the Qur-aan Majeed) it soon attracts, astounds, and in the end enforces our reverence. Its style, in accordance with its contents and aims, is stern, grand, forcible - ever and anon truly sublime. Thus the Book will go on exercising through all ages a most potent influence."

The fundamental articles of faith in Islam are not couched in dogmatic terms. If one were to examine those five articles in the light of reason one would surely find them reasonable. Dr. Henry Stubbe of Oxford has been fair and just to observe -

"Their religious duties are plainly laid down, which is the cause that they are duly observed ; and are in themselves very rational".

The Holy Prophet Muhammad's (*Ṣallallahu 'alaihi wa sallam*) role in the propagation of Islam is not to remind people merely by threats of punishments or promises of rewards in the life to come ; ***his mission as described in Qur-aan Majeed is to reason out with and remind them of previous scriptures*** :

".... And We have sent down to you the Reminder (i.e. the Qur-aan), so that you may make clear to the people what has been sent down to them, and so that they may reflect". (16 : 44)

THE KEY NOTE OF HIS WHOLE LIFE WAS TO SHOW THAT WHAT ISLAM TAUGHT CAN BE PRACTISED BY A HUMAN BEING.

He denied the divinity of his person, and disapproved of any superstitious practices. In the face of great dangers, the Prophet Muhammad (*Ṣallallahu 'alaihi wa sallam*) acted with the prudence of the ordinary man, instead of acting like a fatalist and waiting passively for the help of Allah.

He stopped to dig trenches together with his followers in the desert sun. In his everyday life, he was neither ascetic nor given to excess of pleasure. He advised his followers : ***" Keep fast and break it and stand up in devotion in the night and have sleep, for your body has a right over you, and your eye has a right over you, and your wife has a right over you, and the person who pays you a visit has a right over you".***

When asked by Hazrat Ali (Razi allahu 'anhu) what was his concept of life, the Prophet (*Ṣallallahu 'alaihi wa sallam*) replied ; ***"Knowledge is my capital, reason is the basis of my religion ...... remembrance of Allah is my company, confidence is my treasure, anxiety is my companion, science is my arm, patience is my robe, contentment is my booty, modesty is my pride, renunciation of pleasure is my profession, certitude is my food, truth is my intercessor, obedience is my grandeur, struggle is my habitude, and the delight of my heart is in prayer".*** Every Muslim is encouraged by Qur-aan Majeed to pray : ***"My Lord, increase me in Knowledge".***

The Prophet (*Ṣallallahu 'alaihi wa sallam*) himself said in support of the above injunction :

"Seeking knowledge is obligatory upon every Muslim - man and woman". The pursuit of knowledge and the democratization of such pursuit is regarded by Islam to be a foundation of an Islamic society. ***"He who goes forth in search of knowledge***

***is in the way of Allah till he returns*"** This injunction to seek learning is a distinguishing greatness of Islam as a religion which can inspire mankind. Islam, confident of its truth, is not afraid of the independent attitude of mind of its followers.

The Prophet ***(Ṣallallahu 'alaihi wa sallam)*** once said : ***"My people shall never be unanimous in an error"***. Islam trusts in the intellectual ability of its scholars to seek ***Truth***, and it has no fear that any scientific discovery would run counter to its Truth. On the contrary, Islam exhorts its followers to travel widely in the exploration of the secrets of the world. In fact, Islam goes one step further by expressly provoking its followers to think out the secrets of the universe and see that they accord with the belief he has - (2:164) إن في خلق السماوات والأرض واختلاف الليل والنهار والفلك التي تجري في البحر بما ينفع الناس وما أنزل الله من السماء من ماء فأحيا به الأرض بعد موتها وبث فيها من كل دابة وتصريف الرياح والسحاب المسخر بين السماء والأرض لآيات لقوم يعقلون ۝

The Holy Prophet Muhammad ***(Ṣallallahu 'alaihi wa sallam)*** appealed to the human intellect when he set out to prove the divine nature of his mission. He challenged people of his time who questioned his messengership to produce a Verse similar to any one which had been revealed to him by Allah. None so far have succeeded after accepting this challenge. The most eminent scholar in Makkah was converted to Islam when he failed in his attempt to produce a Verse emulating the superiority of the revelation of Qur-aan Majeed.

Reason leaves its permanent mark in Islam on the doctrine of ***Ijtihad*** (decision by reason). When Mu'adh Ibn Jabal came to visit the Holy Prophet Muhammad ***(Ṣallallahu 'alaihi wa sallam)***, the Prophet asked him : "On what basis shall you decide litigation?" To this, the Judge designate of Yemen replied : ***"According to the provision of Qur-aan Majeed"***. Holy Prophet ***(Ṣallallahu 'alaihi wa sallam)*** : "And if you does not find provision there in?" Ibn Jabal : ***"Then I shall make an effort with my own opinion"***. This incident shows very clearly that ***Islam places great value upon human reason.*** As long as man will continue to think, the world will be safe.

The harm of intellectual slavery is far greater than that arising from the error of any honest reasoning. That is why the Prophet ***(Ṣallallahu 'alaihi wa sallam)*** said that ***"The difference (of opinion) of my people is a mercy"***. Freedom of opinion and independence of judgment ar[illegible] encouraged in Islam. The emphasis in Islam i[illegible] always on ***honesty and truthfulness***, and this emphasis is not only of moral value, since love for Truth guarantees a safeguard against the abuse of reason in the religious system of Islam. No honest mind can be so far misled as to think a clearly wrong issue as right.

The trust reposed by Islam on the human faculty of reason is so great that it promises a reward even for efforts which unwittingly lead to error. Thus the Prophet ***(Ṣallallahu 'alaihi wa sallam)*** said : ***"When a judge gives a judgment and he exercises his reasoning faculty and is right, he has a double reward; and when he gives judgment and exercises his reasoning faculty and makes a mistake, there is a reward for him "***.

Rationality is the dominant note in the doctrine of Islam. It is this feature that claims for it the title of the most up-to-date religion in the world. It is also this reasonable characteristic that justifies its Prophet's role ***as the "last" one and the "seal of the prophets"*** of Allah. The Holy Prophet Muhammad ***(Ṣallallahu 'alaihi wa sallam)*** has left after him a system of religion which is founded not merely on dogmatic belief, but rather on the Divine Revelations of Allah reinforced by reason. The Divine Revelation which survives, without even least alteration in Qur-aan Majeed, supplies all the essentials upon which reason builds a system.

The conduct of the Holy Prophet ***(Ṣallallahu 'alaihi wa sallam)*** is the practical manifestation of the application of the principles laid down in Qur-aan Majeed and reason applies the basic principles in the Qur-aan and in the Hadith to the ever-changin[illegible] circumstances in life. Reason, not external rites, guides the life in Islam. Deeds should be invested with conviction, not left to comply with the mere external performance of rules, or rather the letter of the law.

Moral Reformation - Common Man's Rational Choice

A decadent society cries for help. It comes to it in the shape of moral reformation. Considering the tragedies and agonies of contemporary life, the need for a radical change with a moral base is obvious. The various doctrines and disciplines which human ingenuity could produce have been tried for centuries with negative results. The confusion is getting confonded and sanity is being impaired day by day.

Islam believes that the development of man is through his intellectual advancement. The first Revelation of Qur-aan Majeed began with the Command ***"to read"***. (96:1). Then the Quran blessed those who are in possession of knowledge as recipients of ***"abundant wealth"*** (2 : 269). Allah ***"will exalt those of you who believe and those who are given knowledge to high degrees"*** - (58 : 11).

And the Prophet ***(Şallallahu 'alaihi wa sallam)*** expressly warned people not to shun the pursuit of knowledge, if they were to avoid their own doom. "Of the signs of the hour (of doom) is that knowledge shall be taken away and ignorance shall reign supreme".

The tradition which reported the Prophet ***(Şallallahu 'alaihi wa sallam)*** as saying that an hour's serious and deep meditation is equivalent to seventy years of prayer, seems to be in line with this recognition by Islam of the great role of the human intellect in uplifting man's morality .

Morality according to Islam is not merely blind observance of the letter of the Quranic social precepts. It consists of the proper reflection of life, as by a reasonable human being, the proper understanding of its requirements, and the reasonable approach to those requirements based on our perception of our relationship with Allah and our fellow men.

The victim of this global phenomena is the common man who is made to think as if he has no option but ot accept ***"the force of circumstances"*** as his inevitable destiny. In actual fact he has no need to feel so helpless. As a rational being he is endowed with Reason. His own experience, if not History, should put him wise. After having a taste of man-made ideologies, he should try, under the dictates of ordinary prudence, a doctrine and a discipline different than those already tested.

Historical evidence goes in favour of the ***Islamic Idelolgy*** which has worked wonders in the past with the worst of human stuff. The common man should therefore opt for Islam to guide him out of the morass he finds himslef in. His only handicap is the age old prejudice but his self interest plus his reason should clear his way to the fold of Islam.

Islam is the only way open to all. It is the champion of all and its cause can be championed by all. It has not the least shadow of a human hand in its making. Those who wish to stand for an absolute standard of ***Justice, Equality*** and ***Virtue*** should better opt for Islam.

Islamic Idelogy can make the world safe for human habitation in the years to come. Islam is a simple and a sensible code of life to enjoy the furits of life. It is a pity that the common man is more often than not mis-informed or ill-informed about its principles which are there to strengthen his noble image.

In the modern age when knowlege is common and within easy reach, no one should fail to make a direct contact with the principles of ***Islamic Ideology*** for there is no excuse for it now. We take pride in our enterprising spirit, oru sense of justice and our love of turth. In their name, therefore, we plead with the reader to bestow a few moment of serious thought on the furture with and without Islam. May Allah guide our steps to the ***Straight Path*** ! ***Ameen.***

Chapter 56

Soo-ra-tul Waa-qi-'ah

(Continued from April 22, 1997 Issue)

49. Say: Surely, those of aforetimes and those of later times.	49. Qul in-nal-aw-wa-lee-na wal-aa-khi-ree-na	قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ ۝
50. Shall certainly be brought together to the tryst of an appointed day.	50. la-maj-moo-'oo-na i-laa mee-qaa-ti yau-mim-ma'-loom.	لَمَجْمُوعُونَ إِلَىٰ مِيقَاتِ يَوْمٍ مَعْلُومٍ ۝
51. Then surely, O you erring ones (and) the beliers,	51. Ṣum-ma in-na-kum aiy-yu-haḍ-ḍāāl-loo-nal-mu-kaz-zi-boon.	ثُمَّ إِنَّكُمْ أَيُّهَا الضَّالُّونَ الْمُكَذِّبُونَ ۝
52. Shall indeed be eating of a tree of ZAQQOOM.	52. La-aa-ki-loo-na min sha-ja-rim-min ẓaq-qoo-min	لَآكِلُونَ مِنْ شَجَرٍ مِنْ زَقُّومٍ ۝
53. And filling therewith the bellies,	53. fa-maa-li-oo-na min-hal-bu-ṭoon.	فَمَالِئُونَ مِنْهَا الْبُطُونَ ۝
54. And drinking on top of it boiling water,	54. Fa-shaa-ri-boo-na 'a-lai-hi mi-nal-ḥa-meem.	فَشَارِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ ۝
55. Drinking like the drinking of the thirsty camel (raging with thirst).	55. Fa-shaa-ri-boo-na shur-bal-heem.	فَشَارِبُونَ شُرْبَ الْهِيمِ ۝
56. This is their entertainment on the Day of Judgment.	56. Haa-zaa nu-ẓu-lu-hum yau-mad-deen.	هَٰذَا نُزُلُهُمْ يَوْمَ الدِّينِ ۝
57. We created you, then why do you not admit?	57. Naḥ-nu kha-laq-naa-kum fa-lau laa tu-ṣad-di-qoon.	نَحْنُ خَلَقْنَاكُمْ فَلَوْلَا تُصَدِّقُونَ ۝
58. Do you see that (the human seed) which you spill out?	58. A-fa-ra-ai-tum-maa tum-noon.	أَفَرَأَيْتُمْ مَا تُمْنُونَ ۝
59. Do you create it or are We the Creator ?	59. A-an-tum takh-lu-qoo-na-hōo am naḥ-nul-khaa-li-qoon.	أَأَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ ۝
60. We have decreed death among you, and We are not to be frustrated.	60. Naḥ-nu qad-dar-naa bai-na-ku-mul-mau-ta wa maa naḥ-nu bi-mas-boo-qeen.	نَحْنُ قَدَّرْنَا بَيْنَكُمُ الْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ ۝
61. From replacing (you) with (others) like you, and creating you in (a world) which you do not know.	61. 'A-lāa an-nu-bad-di-la am-ṣaa-la-kum wa nun-shi-a-kum fee maa laa ta'-la-moon.	عَلَىٰ أَنْ نُبَدِّلَ أَمْثَالَكُمْ وَنُنْشِئَكُمْ فِي مَا لَا تَعْلَمُونَ ۝
62. And surely you have known the first (form of) creation, then why do you not reflect ?	62. Wa la-qad 'a-lim-tu-mun-nash-a-tal-oo-laa fa-lau laa ta-zak-ka-roon.	وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ ۝

63. Do you see what you sow?	63. A-fa-ra-ai-tum-maa taḥ-ru-soon.	أَفَرَءَيْتُم مَّا تَحْرُثُونَ
64. Do you cuase it to grow,	64. A-an-tum taẓ-ra-'oo-na-hoo	ءَأَنتُمْ تَزْرَعُونَهُۥٓ
or are We causing the growth?	am naḥ-nuẓ-ẓaa-ri-'oon.	أَمْ نَحْنُ ٱلزَّٰرِعُونَ
65. If We wished, We could make it scorched.	65. Lau na-shāā-u la-ja-'al-naa-hu ḥu-ṭaa-man	لَوْ نَشَآءُ لَجَعَلْنَٰهُ حُطَٰمًا
then you would remain ever exclaiming :	fa-ẓal-tum ta-fak-ka-hoon.	فَظَلْتُمْ تَفَكَّهُونَ
66. Indeed, we are left encumbered,	66. In-naa la-mugh-ra-moo-na-	إِنَّا لَمُغْرَمُونَ
67. No, but we are deprived.	67. bal naḥ-nu maḥ-roo-moon.	بَلْ نَحْنُ مَحْرُومُونَ
68. Do you see the water which you drink?	68. A-fa-ra-ai-tu-mul-māā-al-la-zee tash-ra-boon.	أَفَرَءَيْتُمُ ٱلْمَآءَ ٱلَّذِى تَشْرَبُونَ
69. Do you send it down from the clouds,	69. A-an-tum an-ẓal-tu-moo-hu mi-nal-muẓ-ni	ءَأَنتُمْ أَنزَلْتُمُوهُ مِنَ ٱلْمُزْنِ
or do We send (it) down?	am naḥ-nul-mun-ẓi-loon.	أَمْ نَحْنُ ٱلْمُنزِلُونَ
70. If We wish, We could make it brackish. Then why do you not give thanks?	70. Lau na-shāā-u ja-'al-naa-hu u-jaa-jan fa-lau laa tash-ku-roon.	لَوْ نَشَآءُ جَعَلْنَٰهُ أُجَاجًا فَلَوْلَا تَشْكُرُونَ
71. Do you see the fire which you kindle ?	71. A-fa-ra-ai-tu-mun-naa-ral-la-tee too-roon.	أَفَرَءَيْتُمُ ٱلنَّارَ ٱلَّتِى تُورُونَ
72. Did you produce the tree of that (whereof you obtain fire),	72. A-an-tum an-sha'-tum sha-ja-ra-ta-haa	ءَأَنتُمْ أَنشَأْتُمْ شَجَرَتَهَآ
or do We produce (it) ?	am naḥ-nul-mun-shi-oon.	أَمْ نَحْنُ ٱلْمُنشِـُٔونَ
73. We did make it a Reminder.	73. Naḥ-nu ja-'al-naa-haa taz-ki-ra-tanw-	نَحْنُ جَعَلْنَٰهَا تَذْكِرَةً
and a provision for comfort of the dwellers of the wilderness.	wa-ma-taa-'al-lil-muq-ween.	وَمَتَٰعًا لِّلْمُقْوِينَ

English	Transliteration	Arabic
74. Then glorify the name of your Great RABB. (Guardian Lord).	74. Fa-sab-bih bis-mi Rab-bi-kal-a-zeem.	فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ
SECTION 3.	**RU-KOO' 3.**	
75. No. I swear by the setting of the stars.	75. Fa-laa uq-si-mu bi-ma-waa-qi-'in-nu-joo-mi	فَلَا أُقْسِمُ بِمَوَاقِعِ النُّجُومِ
76. And it is indeed a great oath, if you but knew.	76. wa in-na-hoo la-qa-sa-mul-lau ta'-la-moo-na 'a-zeem	وَإِنَّهُ لَقَسَمٌ لَوْ تَعْلَمُونَ عَظِيمٌ
77. Indeed it is the most honourable Qur-aan.	77. In-na-hoo la-qur-aa-nun-ka-reem.	إِنَّهُ لَقُرْآنٌ كَرِيمٌ
78. (Preserved) in a well-Guarded Book,	78. Fee ki-taa-bim-mak-noon.	فِي كِتَابٍ مَكْنُونٍ
79. None but the very pure shall touch it,	79. Laa ya-mas-su-hoo il-lal-mu-tah-ha-roon.	لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ
80. A Revelation from the RABB (Guardian Lord) of the worlds.	80. Tan-zee-lum-mir-rab-bil-'aa-la-meen.	تَنْزِيلٌ مِنْ رَبِّ الْعَالَمِينَ
81. Do you then (dare) lazily ignore, this Message?	81. A-fa-bi-haa-zal-ha-dee-si an-tum-mud-hi-noon.	أَفَبِهَٰذَا الْحَدِيثِ أَنْتُمْ مُدْهِنُونَ
82. And you make your livelihood to belie (it)	82. Wa taj- 'a-loo-na riz-qa-kum an-na-kum tu-kaz-zi-boon.	وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ
83. Then why do you not (intervene) when (the soul) reaches the throat (of the dying),	83. Fa-lau-laa i-zaa ba-la-gha-til-hul-qoom.	فَلَوْلَا إِذَا بَلَغَتِ الْحُلْقُومَ
84. And you at that time shall be looking on?	84. Wa an-tum hee-na-i-zin tan-zu-roon.	وَأَنْتُمْ حِينَئِذٍ تَنْظُرُونَ
85. And We are nearer to him than you, but you do not see (Him).	85. Wa nah-nu aq-ra-bu i-lai-hi min-kum wa laa-kil-laa tub-si-roon.	وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَٰكِنْ لَا تُبْصِرُونَ
86. So why do you not, if you are not under the control of any one,	86. Fa-lau laa in-kun-tum ghai-ra ma-dee-neen.	فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ

87. Bring it (the soul) back,	**87. Tar-ji-'oo-na-hāa**	تَرْجِعُوْنَهَآ
If you are truthful?	**in-kun-tum ṣaa-di-qeen.**	إِنْ كُنْتُمْ صٰدِقِيْنَ ۝
88. So, if he be of the near ones (to Allah).	**88. Fa-am-māa in kaa-na mi-nal-mu-qar-ra-been.**	فَأَمَّآ إِنْ كَانَ مِنَ الْمُقَرَّبِيْنَ ۝
89. Then (for him) is the repose and fragrance.	**89. Fa-rau-ḥunw-wa rai-ḥaa-nunw-**	فَرَوْحٌ وَّرَيْحَانٌ ۙ
and a Garden of Delight.	**wa jan-na-tu na-'eem.**	وَّجَنَّتُ نَعِيْمٍ ۝
90. And if he be of the people of the right hand;	**90. Wa am-māa in kaa-na min aṣ-ḥaa-bil-ya-meen.**	وَأَمَّآ إِنْ كَانَ مِنْ أَصْحٰبِ الْيَمِيْنِ ۝
91. So : Peace upon you — from the people of the right.	**91. Fa-sa-laa-mul-la-ka min aṣ-ḥaa-bil-ya-meen.**	فَسَلٰمٌ لَّكَ مِنْ أَصْحٰبِ الْيَمِيْنِ ۝
92. But if he be	**92. Wa am-māa in kaa-na**	وَأَمَّآ إِنْ كَانَ
from the beliers (and) the erring ones,	**min-nal-mu-kaz-zi-bee-naḍ-ḍāal-leen.**	مِنَ الْمُكَذِّبِيْنَ الضَّآلِّيْنَ ۝
93. Then his entertainment is with boiling water,	**93. Fa-nu-zu-lum-min ḥa-mee-minw-**	فَنُزُلٌ مِّنْ حَمِيْمٍ ۝
94. And entrance into (Hell) Fire.	**94. wa taṣ-li-ya-tu ja-ḥeem.**	وَّتَصْلِيَةُ جَحِيْمٍ ۝
95. Surely, this is the very truth of Certainty.	**95. In-na haa-zaa la-hu-wa ḥaq-qul-ya-qeen.**	إِنَّ هٰذَا لَهُوَ حَقُّ الْيَقِيْنِ ۝
96. Then glorify the name of your Great RABB (Guardian-Lord).	**96. Fa-sab-biḥ bis-mi Rab-bi-kal-'a-ẓeem.**	فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيْمِ ۝

Verses 49 - 56 : They are replied in the affirmative to the effect that the earlier and the later generations all shall certainly be gathered together on a day appointed by Allah. Then the straying repudiators will be served with a meal of "*Zaqqoom*" (A tree in Hell bearing very bitter and foul-smelling fruits) with which to fill their bellies. Also see ***Verses 62 and 43 of Soo-rahs 37 As-Ṣaffaat and 44-Ad-Dukhan*** respectively in which the tree ***Zaqqoom*** has been mentioned. This will be followed by the service of boiling water which they will have to drink like thirsty camels. This will be their entertainment in Hell on the Day of Recompense.

Verses 57 - 62 : Allah tells the disbelievers in these verses that it is He Who has created them and their creation is not in reality due to the intercourse of man and woman. He has appointed a day for their death. His is the sole Authority to create life then to determine the hours of its death. None can frustrate Allah in this prerogative of His in decreeing birth and death and changing the existing form and shape, temperament and

nature of men to some other pattern. He is likewise fully Independent and Competent to change the existing process of man's birth to some other process not known to man. This may refer to the recently discovered process of birth by insemination. Why does man not remember the complicated process of his own first birth to put faith in Allah's Ability to give him a second life which is much easier for Allah than the creation of man's first life?

Verses 63 - 70 : In further proof of His Creative Wisdom and Ability Allah mentions man's cultivation of land to grow various crops which spring up only with the help of Allah. Allah is indeed the Real Cultivator of these crops. Sometimes when Allah so wills, He turns the crops into sheer chaff and the cultivators remain stunned at their labour so last and murmur about this loss. Then Allah draws their attention to the water which they and all living beings drink. This great blessing of water is available only by virtue of Allah's mercy. At times and in places Allah turns the water into salt water unfit for use like the sea water.

Verses 71 - 74 : In these verses Allah reminds man of His great blessing of the fire as it is He who created the tree by rubbing two twigs of which against each other fire was made in olden days. Even otherwise, men get fire by burning fire-wood, charcoal and mineral coal which can all be traced back to trees. See also verse No. 80 of Soo-rah 36 - - Yaa-seen. Allah has spoken of Fire as a reminder and an indispensable necessary of human life. A reminder, because it reminds man of the Hell-Fire. It also serves as a sign of human habitation to travellers in deserts and in other places and guides the ships at sea through Light-houses. What an indispensable necessary it is! Had there been no fire, human life would have been no better than animal life. Allah, therefore, asks the Holy Prophet (Sallallahu aliahi wa sallam), and through him the Ummah, to glorify the name of 'your Great lord' for these precious gifts.

SECTION 3

Verses 75-82 : In these verses Allah mentions on oath the ***Glory*** and ***Grandeur*** of the Holy Qur-aan which is preserved in a protected book, i.e.. The Preserved Tablet, (لوح محفوظ). So sacred it is that only the clean and purified ones are allowed to touch it. There is a detailed discussion about the meaning of the words (لا يمسه إلا المطهرون) (None but the clean and purified ones shall touch it). The interpretation generally prevalent it is that the Qur-aan should be neither touched nor written by any one who is not with ablution but it can be recited from memory or by looking at the Book even without ablution. Being a Revelation of Allah, the Lord of the worlds, it does deserve this veneration and reverent attention. It is a matter of great regret that these infidels are so obstinate in, and fond of, denying the Qur-aan and its message, as if in this denial lay the sustenance of their life.

Verses 83 - 96 : In these verses Allah reminds the infidels of their foolishness and perversity. They are told that if they think that they are safe from the grip of Allah and are independent in their affairs why do they not rescue from death a person who is on his death bed? They can indeed never do this. On the other hand, Allah (and His Angels) are nearer to the dying man than they. The truth remains that they are helpless. The dying man has to surrender his soul to Allah's Angels and enter the next world of the Hereafter. In the Hereafter he shall enter Paradise to enjoy its many blessings if he belongs to the group of the favoured servants of Allah. If he belongs to the group for the Right Hand, then "you shall be greeted with the words of " سلاماً سلاماً " (Peace). On the other hand if he is from among those who used to reject the Message of the Qur-aan and strayed from the right path, his entertainment will be boiling water and entry into Hell. This is the truth of ascertained certainty. Then Allah repeats his command to the Holy Prophet (***Sallallahu 'alaihi wa sallam***) - - and through him to the Ummah - - to glorify the name of your Great Lord.

Allah knows best the truth.

MORALS TO LEARN FROM THIS SOO-RAH

1. Make it a daily routine to recite this verse daily at every night, preferably after the' Maghrib Prayers to protect yourself from starvation and other forms of financial stringency.
2. The main lesson is to believe in Allah, His Prophet (Sallallahu alaihi wa sallam), Allah's final Authority and Power.

AN EARNEST APPEAL TO OUR RESPECTED READERS

This bi-monthly and bi-lingual Journal, Al-Yaqeen International, was founded about forty-five years ago. As our readers are well aware, with their monetary and moral cooperation and by the infinite mercy of Almighty Allah the Journal has, ever since its inception, been serving the cause of Islam and spreading the heavenly message of the Holy Qur-aan and the Sunnat throughout the world continuously.

As is also well known, we did not encumber the pages of the Journal with advertisements. This was simply to keep ourselves aloof from any vestiges of monetary considerations.

We, however, now find ourselves in a blind lane, not knowing how to get out of it. The costs of printing charges and printing materials as also postal charges have gone up manifolds. We are, therefore, left with no alternative but to appeal to our readers to come to our rescue in order to enable us to keep the candle of Divine light burning.

They can help us by trying to increase the number of the readers by introducing the journal to their friends and relatives and by inducing them to subscribe to the Journal. Those who are receiving the Journal as free gift may also strain a bit their pockets to become paying subscribers, so that the candle of spiritual light may keep burning with a steady flame, unaffected by the stormy winds of Kufr' and 'Ilhad.

May Allah guide us all on to the path of Islam and keep us firm thereon.

Some Haves and Have — Nots Picked Up From the Holy Qur'an

We quote below sayings of Qur'an Majeed for the guidance of our Readers, who it is believed, shall take lessons from them and try to adjust themselves.

I. Almighty Allah is with those who —

(a) Patiently persevere-(2-149 & 153: 8-46 & 66).

(b) Restrain themselves-(2-194 & 153; 8-46 & 66).

(c) Believe (in Him)-(8-19).

(d) Establish regular prayers and practise regular charity-(5-13).

II. Almighty Allah bestows His love upon those who —

(a) Do good-(2-195, 3-134 & 148).

(b) Keep themselves pure and clean-(2-222, 9-108).

(c) Act right-(3-76, 9-4 & 7).

(d) Put their trust in (Him)-(3-159).

III. Almighty Allah does not love —

(a) The transgressors-(2-190).

(b) The ungrateful and the wicked-(2-276).

(c) The arrogant and the vain-glorious-(6-36; 16-23).

(d) The treacherous-(8-58).

(e) Those who reject Faith-(3-32).

(f) Those who do wrong-(3-57 & 140).

(g) Those given to excesses-(5-90).

(h) Those who trespass the bounds (of Allah)-(7-55).

(i) Those who make mischief-(10-81).

(j) That the evil should be noised about-(4-148).

AL-HADIS: Hazrat Ayeshah *(Razi Allahu 'anha)* reported that a Jewess went to her and narrated the punishment of the grave. She said to her: May Allah give you protection from the punishment of the grave. Hazrat Ayesha *(Razi Allahu 'anha)* asked the Apostle of Allah about the punishment of the grave. "Yes" he said, "the punishment of the grave is a fact." Hazrat Ayesha said: I did never see the Prophet say a prayer afterwards except that he sought refuge to Allah from the punishment of the grave. — (Agreed).

AL-HADIS: Hazrat Anas *(Razi Allahu 'anhu)* reported that the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* said: Verily charity appeases wrath of the Lord and removes pangs of death. — Tirmizi.

AL-HADIS: Abu Hurairah *(Razi Allahu 'anhu)* reported that the Holy Prophet *(Sallallahu 'alaihi wa sallam)* visited the grave of his mother and wept and caused those around him to weep He said: I sought permission of my Lord to seek forgiveness for her, but He did not give me permission; and I sought His permission to visit her grave, and He gave me permission. So visit the graves, for they remind death — (Muslim).

عبـاد الرحمن أهل الخوف والرجاء

بقلم الدكتور محمد السعدى فرهود

بسم الله الرحمن الرحيم

يقول الله تعالى فى صفة عباد الرحمن : « والذين يبيتون لربهم سجدا وقياما ، والذين يقولون ربنا اصرف عنا عذاب جهنم ان عذابها كان غراما ، انها ساءت مستقرا ومقاما » .

هؤلاء هم أهل الخوف والرجاء :

لقد قضت حكمة الله تعالى ان جعل النهار معاشا والليل لباسا ، ففي النهار يكون السعى ، والانتشار فى الأرض ، والابتغاء من رزق الله ، وفى الليل يكون السكن والبيات واللباس والراحة ، هكذا يكون الناس كافة وهكذا يكون تقسيم الوقت بين أنهارهم ولياليهم .

وعباد الرحمن يختصون من جملة الناس بخصيصة أنهم يبيتون الليل سجدا وقياما ، يحيون الليل بالعبادة ، وذكر الله وطاعته ، وقراءة القرآن وترتيله ، ما استطاعوا الى ذلك سبيلا ، (علم أن سيكون منكم مرضى ، وآخرون يضربون فى الأرض يبتغون من فضل الله ، وآخرون يقاتلون فى سبيل الله فاقرءوا ما تيسر منه) ، فما تيسر من القرآن كاف فى احياء الليل بالعبادة فقد علم الله أن من عباده من ينشد الراحة والصحة فلا يقوى بسبب مرضه على قيام الليل كله ، ومن عباده من ينتشر فى الأرض بالنهار ابتغاء الرزق فلا ينبغى أن تعطله العبادة فى الليل عن طلب الرزق والسعى فى سبيل المعاش ، ومن عباد الله من يرابط أو يقاتل فى سبيله فهو بحاجة الى أن يأخذ من ليله لنهاره ليقوى على القيام بواجبه ، وهذا رسولنا - ﷺ - فيما روى عنه كره مقالة النفر الثلاثة الذين أقسم أحدهم بالله أن يمضى الليل كله قائما لا ينام ، وحلف الثانى أن يصوم الدهر كله ، وآلى الثالث ألا يمس النساء ، فخطب فيهم رسول الله وأذكرهم أنه - ﷺ - أعبدهم لله ، ومع ذلك يقوم وينام ويصوم ويفطر ، ويتزوج النساء ، وقال عليه الصلاة والسلام فى ذلك : (هذه سنتى ، فمن رغب عن سنتى فليس منى) .

على أن المؤمن لا يخاو وقته لحظة من ذكر الله ، فهو يراقبه فى سعيه ومعاشه ، وفى قيامه ومنامه ، وفى حركته وسكونه ، وفى أمره كله ، ليحقق مفهوم الاحسان و (الاحسان أن تعبد الله كأنك تراه فان لم تكن تراه فأنه يراك) . وكل عبد يراقب الله فى تجارته وفى عمله وفى نظام حياته هو عبد محسن ، فاذا انضم الى هذا أن يستحضر الله كان الله عند ظنه وجازاه الله بمثل ظنه ، بل بما هو أكثر ثوابا . وفى الحديث القدسى يقول الله تعالى : (أنا عند ظن عبدى بى ، وأنا معه اذا ذكرنى . فان ذكرنى فى نفسه ذكرته فى نفسى ، وان ذكرنى فى ملأ ذكرته فى ملأ خير منهم ، وأن تقرب الى شبرا تقربت اليه ذراعا ، وأن تقرب الى ذراعا تقربت اليه باعا ، وان أتانى يمشى أتيته هرولة) .

وفقنا الله لما يحب ويرضى

يارب صل وسلم دائما أبدا على حبيبك خير الخلق كلهم

هو الحبيب الذى ترجى شفاعته لكل هول من الأهوال مقتحم

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه و آله

اللهم صل على سيدنا محمد و آله و عترته بعدد كل معلوم لك .

الكلمات الافتتاحية

إنه من عظيم دواعى سرورنا و إفتخارنا أن نرى أن المجلة اليقين إنترنيشنل تدخل فى عامها السادس و الأربعين بهذا العدد و مايميزها عن المجلات الأخرى أنها لم تحتجب عن الصدور خلال سفرها الطويل حتى مرة واحدة ولو تعرضت المجلة لشتى المشاكل والعقبات فى مسيرتها وهى من قبيل الزيادة المستمرة فى أسعار مواد الطباعة و أجر العاملين و أجرة البريد وكما انخفاض عدد قرائها و فوق ذلك شدة متزايدة من قبل القوى الإلحادية والمعادية ضد دين الإسلام و المسلمين و النظام الجديد (New Order) الذى قدمه الشعب الأمريكى للعالم ليس إلا سهما مسموما مصوبا إلى الإسلام و المسلمين و كل ما يحمل سمة إسلامية .

على أننا نجحنا فى إبقاء شمعة العمل الدينى مشتعلة و متوهجة بفضل الله تعالى و بعده بتعاون و إعانة أحبابنا و أنصارنا فى داخل الوطن وفى خارجه و فى هذا تشجيع لنا و تحريض و تثبيت لأقدامنا لأن نواصل عمل دعوة الدين و رسالة القرآن الحكيم و السنة المطهرة بحماس و خلوص و تفان أكثر فأكثر . فثبت الله عزوجل أقدامنا على مسيرتنا عبر السنوات القادمة و وفقنا للقيام بكل مايمكن فيه خير الأمة المسلمة بل خير البشرية كلها .

كما أشرنا فيما تقدم أننا نعانى فى الوقت الحاضر ليس من صعوبات مالية فحسب و إنما نعانى من مخالفة و مقاومة متزايدتين تجاه الإسلام من قبل قوى الإلحاد و الكفر و الشرك سواء من الداخل و الخارج فعلى العالم الإسلامى توحيد صفوفهم و جمع شملهم و قواهم و تضافر مواردهم من أجل التصدى لأعداء الإسلام و الحفاظ على شعائر الإسلام و ثقافته و صيانة رسالة القرآن الكريم و سنة الرسول ﷺ و عملنا على هذا النهج لنصرنا الله تعالى ، قال الله تعالى :

يا ايها الذين امنوآ ان تنصروا الله ينصركم و يثبت اقدامكم ○
سورة محمد : ٧

ان ينصركم الله فلا غالب لكم
سورة آل عمران : ١٦٠

ولينصرن الله من ينصره ط ان الله لقوى عزيز ○
سورة الحج : ٤٠

و فى الختام نرفع نداء إلى إخواننا المسلمين ، خاصة ، قراء المجلة منهم أن يمدونا بإبلاغ ما تنشر فى المجلة من كلمات الخير و الفلاح إلى أحبائهم و أقربائهم ، حتى تعم الخير و الحسنات المجتمع الإسلامى و يزهق الباطل من على سطح الأرض: إن الباطل كان زهوقا: و قل جآء الحق وزهق الباطل ط إن الباطل كان زهوقا ○

سورة الإسراء : ٨١

و ما علينا إلا البلاغ المبين .

الكلمات الإفتتاحية

عباد الرحمن أهل الخوف والرجاء